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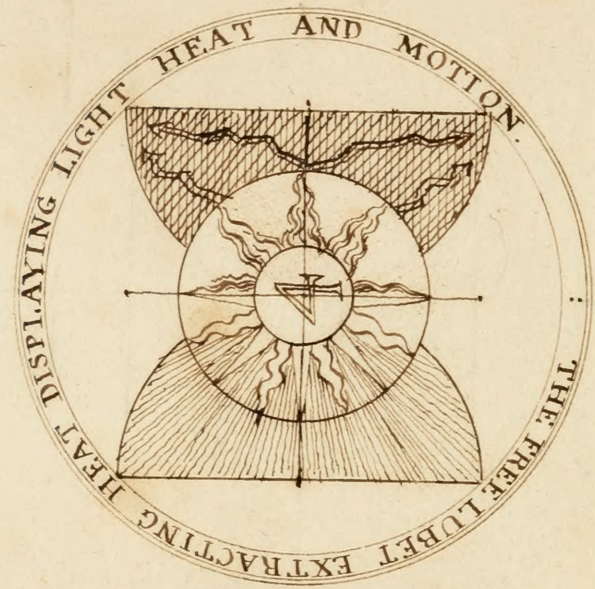
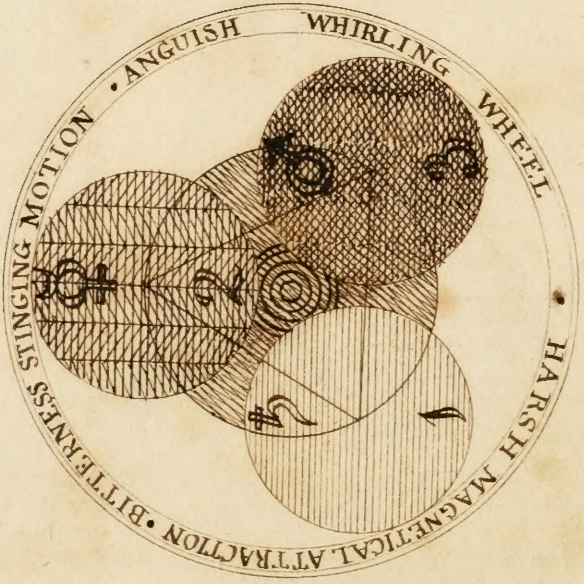
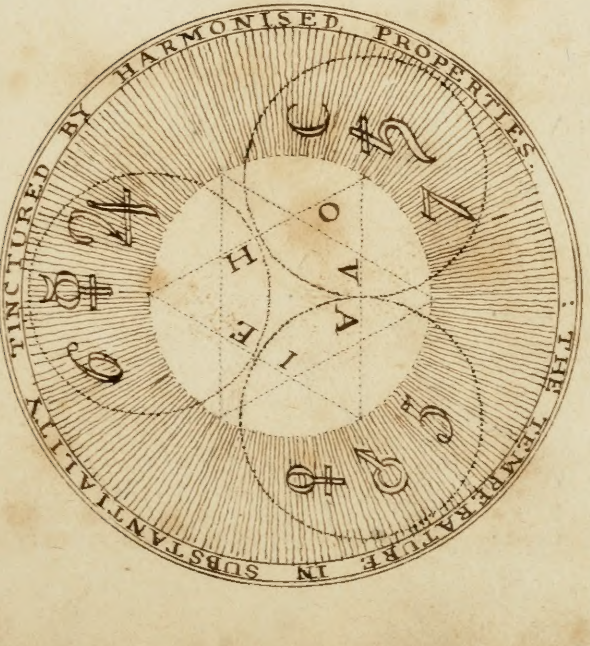




the Society of unknown Philosophers.

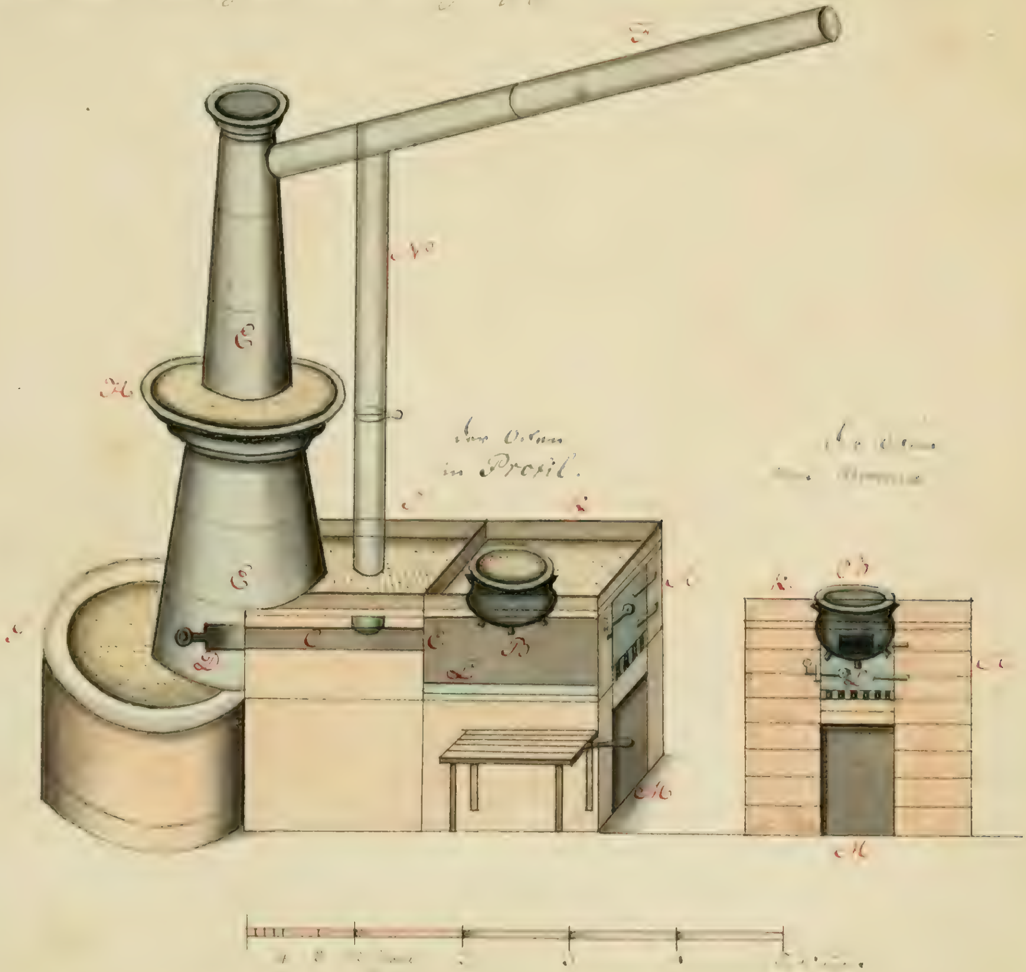


Contents of this Volume —

1. Letters of Michael Sendivogius to the Rosy-Crucian Society —

Athanor von Steinen gebauet, wodurch zugleich das Laboratorium gewärmet werden kan; dienet zum digeriren, distilliren, kochen &c. 13

kan mit Steinkohlen oder mit Holtz geheitzet werden.



LETTERS

OF

MICHAEL SENDIVOGIUS

TO THE

ROSEY CRUSIAN SOCIETY.

Copied from an old Manuscript.

The following barbarous translation of some letters written by Sendivogius was transcribed verbatim from a manuscript which had according to a notice prefixed to it been copied (from an old manuscript) by Dr. Sibly in the year 1791

Epistle 1.

Greeting to my most honour-
ed Friend and most worthy
Companion of the Society of un-
known Philosophers M. S.

Honoured and renowned Sir yours
and your Patron Brieuis our
companions letters have been ex
ceeding welcome to me. and I can-
not express the Joy I had to hear
that you have certainly and ef-
fectually been received into our
Society and that there was a de
sign on foot to settle and to en-
large our Society throughout all
France. which I have had an
ardent desire long before now to
bring to pass. Neither can I

doubt but that such a projectwill succeed well: since God hath endowed you, with such great perfections in mind and good manners (as Briscius doth testify it) and I myself am able to judge by your most ingenious letters.

For this purpose then I joyfully do send you (as you have desired me) in Latin the Statutes of our Society: the observation of which let be sacred to you: and be it as such recommended to our future Brethren

Further I liberally do grant and promise you a communication of more notions than your patron hath yet imparted to you concerning as well the Theoretical as

practical part of our Alchymy. But then it will be necessary that you yourself labour in it continually reading speculating and working also to make you able to add some things by your own industry and strength to those things which are already revealed to you. For the rest you will find it a business of not so high consideration as is talked of. For he that hath the key to the door can easily unlock the same.

And that you may be able to do it the sooner. I shall not be wanting to intimate to you the rocks which may stand in your way and to direct your deviating conceits as often as you will take

occasion to consult me about what you are reading or doing. And I protest to you that I will hide nothing from you except those things which you cannot learn but by ocular demonstrations and manual operations.

For every art hath its own way and manner of operating and above all ours which cannot be expressed so well in words but that a particular demonstration and an experimental disquisition be also necessary, which for the most part answers but slowly the hopes and expectations of Philosophers.

I beg of you to take these my admonitions in good part from

Your most ready Servant

to all your commands

Michael Sendivogius

Brussels, Feb 7.

1646

Epistle 2

Dear companion you do desire to know, and truly not without reason what books among such an infinite number as well of antient as modern authors you should chuse to read; for few are faithful and then if there be and which they are that write the truth. and scorn for the most part to contradict themselves, though in the main all of them do aim at one and the same thing. Though in an hieroglyphical style suiting

which our cabal our art being altogether cabalistic which art to prostitute to the Iniquity of Sophisters, or to sacrifice to the lightness of the Imprudent is altogether unjust and nefarious.

Let therefore your care be to chuse to yourself out of such a multitude of Books those that follow and put by all the rest as being useless and unprofitable. for if you have but got the little Fish called Remora (see my novum Lumen Chymicum, page 59 in the beginning of the parable) which but one of that sort swims in the vast Ocean, you need no more fishing, but only to get the way to dress, boil and spice it.

Amongst the Antient Books then these are the chiefest. 1 Hermes whose Books are of very great nay the highest moment, in order to understand well and truly our business

There are two small treatises of his; One inscribed with a posthumous Name given by his commentators viz. Transitus Maris rubri The other; Appulsus ad Terram promisam both let be recommended to you before any other.

But they are rare to be had and perhaps not to be found in Europe.

I have found them in Constantinople by some Martians where having perused them I copied them

for Memories sake.

2 Andernacus Paracelsus whose writings are like a clear Day-Sun light but if you can light upon his Codicills which heretofore were called Psalterium Chymicum, or Paracelsus his Manual, make much of them; for therein you shall find displayed and clearly manifested all the secrets of our cabal and of Physick demonstrative with the whole knowledge of Alchymical doctrine. This Book is not so rare as the former. For I have found it at home in the vatican Library and in several other places amongst my cabalistical Brethren of our Nation. However it is not altogether so common that it were

to be found every where. Therefore I did take a copy of this also for my own use as I had done with the former.

All them I willingly would impart to you were it not that these did teach the same doctrine which I shall hereafter insinuate to you in the sequel of my Letters, and that in a much clearer Method & succincter style than they have done. besides this his treatise de Tincturis is not to be neglected.

3 Lullius But amongst all his writings I can only recommend to you these His Vade Mecum and Dialogismum intitulic Lignum Vitæ — Likewise his Testament and Codicillus. —

Yet these two last with the rest of this Authors innumerable writings together with those of Geber and Arnoldus de Villa Nova are almost made inexplicable because of a Labrinth of Figments and unprofitable receipts so that I myself can scarce pick out the truth to justify it.

"There are other writings, collections out of old Philosophers books not altogether unlearned. But there are so many sophistical tricks intermingled and filled up with lucubrations of other Authors of none or ill repute that it is a hard matter to descern true and good traditions of faithful and approved Men from others

Amongst the Writers of the mid-
dle age these are good Bonus Zach-
arias, Bernhard Trevisan, Roger Bacon,
& an anonymous collection of authentic
sentences called Rosarium Philosophorum which
to me seems to be sentences of
Men of an approved integrity
and of good doctrine.
Amongst authors of latter age I es-
teem none faithful besides Faber
a french author as to his last
Books published. For his first
works are erroneous and lying
There are some things also Or-
thodox in the Author of Physica
restituta but it is interwoven
with many false receipts and
fallacious sentences.
But if you have a desire at

the very entrance into this study to have a full knowledge and sincere information in our Alchymy then let suffice our novum lumen chymicum with the annexed treatises of ♃ and the dialogue between ☿ and the Alchymist; for in this Book nothing is wanting. But it is necessary that it be read with attention and over and over again.

And take Notice that in the same book many preposterous things of the antient Philosophers are set down and that several things and in several places are as contradictory the one to the other, all which is voluntary thus insi

-nuated and the reconciliation of all this and the solution of doubts hence arising you shall find in other places of the same Book given in expresse terms though in broken sentences. Pray make use of these cautions and so

Farewell

Brussels 25 Feb
1646.

Epistle 3^d

D. C. Those Sheets of Pagentius which you have sent me handling of all they parts of our Art and your Doubts about it and by this Occasion about our no-vum Lumen chymicum also

I have read over and over with a great deal of attention these writtings, though they are corrupt as to the princepal precepts yet they do demonstrate the Author to be of great genius. And as to your doubts and questions, the same do argue to proceed from an Ingenium not of common sagacity and acuteness. But what of this doctrine is to be judged you shall have it in our answer to it with the next letters and according to your desire in a scholastic or dogmatical stile with familiar arguments of the chief objections and propositions instanced; the solutions of the

Propositions together with the
examples of our propositions
where it shall be needfull

Farewell

Brussels 10 March 46

Epistle 4.

D.C. Our last did promise you our judgement concerning Pagetius Doctrine.

We will begin with that true and touch that also which is false and erroneous which shall be performed in this and our following letters which I shall send as frequently as can be.

Pagetius his own doctrine we shall make more plain so far as it is true by adding here and there to it what is required for its explanation and to substitute true ones for its false canons.

Your Pagetius then doth very well divide the whole matter

in hand according to the custom and method of all true Philosophers viz in two chapters. The first treating of Nature namely of natural productions of all things and cheifly of Minerals The second of art or those effects which acrue to things by art and then of the making of the L.P. by whose means ☉ an ☽ is made by Art.

What he doth teach in the first chapter comes near enough to truth but the style he used is so consise and contract that it cannot create a sufficient knowledge of Natures principles so as to obtain a full afent of the

reader.

The second chapter of his treatise hath one thing very congreeing to the best doctrine viz his judgement concerning the general principles of L. Phil. He affirming them to be a sort of Mercurius but different from common ☿ that is from one that actually is mineral, when the form is not yet in either of the families of inferior mixed bodies as are mineral, animal or vegitable specified and determined.

And again that some sort of 🜍 be far from the common combustible and stinking 🜍 yet determined by some spe-

cificial form and to be under some genus of the aforesaid mixta: which form that 🜍 may impress and communicate to the said ☿ by way of fermentation. And that the same 🜍 were rightly constituted materia L.P.

All the rest of this Book is almost false and to be rejected as you shall see hereafter

Farewell

Brussels 15 Martii
1646.

Epistle 5

Follows the examination of the first article of the second

Chapter of Pagetius

It is most certain and not to be doubted but that ☿^ius, ye true and nearest material principle of Metals and Minerals be a Warm and Moist humor or vapour as we shall make it good hereafter.

Ergo such a ☿^ius cannot be gotten and generated in a cold and moist fountain and pure elemental water as Pagetius will have. But it must be had out of a Body and substance which is warm and moist and which is such because of premminency of congealed air. And such is our Matter which you are not

ignorant of now.

Hence the error of Pagetins in this point is manifest. But that he may not want his due praise I must confess that hitherto I have not read any Author that came nearer to the mark than he. For his substance he points at doth in all the general conditions agree with the true and genuine substance that contains the true and hath also almost all the true signatures and characters described here and there by the Philosophers whereby the true ☿ and his offspring is known and discerned.

Let this suffice as to the first article
Adieu
Brussels 20 Martii
1646

Epistle 6

In the second article he labours to repeat the mysterious manner of extracting and also preparing ☿ out of Lullius misusing his authority and other Philosophers precepts misapplying them and ill brought in more than becomes an ingenious Man: commanding that by distillation the tenth part of his Magnesia so first rises, so only useful and as the only true mercurial substance should be reserved. But that the nine

other parts which by a continued distillation come forth, as being useless should be rejected, for this purpose that the said tenth part which was reserved should at last be restored again, to its remaining earth after a compleat distilation (which earth he ridiculously esteems to be 🜍 and ☉ of ☿) and that by reiterated cohobations Inhumations, Degestions, sublimations &c. described by him all should be reunited again.

But herein he grievously mistakes for what Authors say of the tenth part that contains the spirit and the Inhumation

in its own earth, is to something else to be preferred than the extraction and Preparation of ☿ius as we shall demonstrate it at another time some where else. There is no other rule to be observed for the said extraction and preparation of our mercury than simply to distill the Magnesia whereby the spirit with its Oil are brought over and elevated even to a siccity of the faeces and into a seperation of the spirit from the Oil and which spirit is afterwards oftentimes to be rectified. But hereof we shall treat and inform you more at large in the method of operating.

Brussels 25 March   Farewell

1646

Epistle 7.

Follows the third and fourth article, the former of which doth assign the Minera of the 🜍 necessary for the philosophical Work, and doth do it very well. For there is no other Minera for the said 🜍 than which he intimates namely ☉ or ☽.

The 4th article teacheth how to extract the said 🜍 out of the entrails of the said ☉ or ☽ but very ill. For he prescribes to this work a dissolvant altogether heterogeneous to ☉ and ☽ and therefore violent, viz: a certain ☿ial Oil made per deliquium from Quicksilver or common ☿ often sublimated with ✳.

All which is against natures intention which requires that ☉

or ☽ should be dissolved in order to the making of the L. P in a benign Water and homogeneous to these Metals. (I say homogeneous by homogenity as our cabala calls it of principles, not of things principiated as some falsely do suppose it and are in the same error with Pagetins) that is to say the dissolvent must be the same nature with that matter or substance out of which immediately the ☉ or ☽ was made that matter being considered in its state of lesser composition it had before it coagulated into ☉ or ☽ (for there are many subordinate degrees of composition in mixed bodies as we shall see hereafter) But it ought not to

be of the same nature with actual material or common ☉ or ☽ And now there is no substance in the whole Nature which can have such a homogeneity of Principles of ☉ and ☽ as our ☿ drawn from our Magnesia in Manner as you know For that ☿ is but a warm and moist vapour not yet determined (as common ☿ is) in any other families of the lower mixed bodies, namely mineral, vegitable or animal, and therefore it is of a more simple degree of composition than common ☉ or ☽ or any other lower mixture can be: For all other things and therefore common ☿ also (which Pagetius makes use of) they are already determined

in the said families, and therefore
most of them seem to have sym
bolizing qualities and conditions with
☉ and ☽ Yet for all that they are he-
terogeneous, because they are not on-
ly specifically different from ☉ and
☽ but have also an opposite na-
ture, being under a different spe-
cies of the same degree of composi
tion constituted wherein the na
ture and condition of their het
erogeneity consists, so that our ☿
and not the vulgar must bee made
use of, for an extractive dissolvent
of the 🜍 of ☉ or ☽ and that is the
grand error of Pagetius.

Harewell

Brussels 30 March
1646

Epistle 8

The fifth article D. C. consels and will perswade us that the Philosophers egg must be made and compounded out of one ounce or thereabouts of the 🜍 of ☉ or ☽ and with the addition of a very little quantity of his ☿ whose spirits he says that by often repeated distillations and cohobations the said 🜍 doth ingest and drives in and doth afterwards unlock all humidity.

Thus he disputes against the light of Nature, to make a which he will that the yellow of the egg or the ferment which is the 🜍 of ☉ and ☽ should oftentimes throw off or separate the white of

the egg that is the thing to be fermented which is the ☿ and takes away its natural humidity altogether necessary to a good effect of generation and yet he will that notwithstanding all this a philosophical chicken should be hatched or a cabalistic coagulation should be formed.

How foolish this notion of Pagentins be in this white I need not to exaggerate since every fool can apprehend it

Farewell

Brussels 5 April
1646

Epistle 9

The sixt article D.C. doth teach and most obstinately doth hold that there are required to the boiling of the egg four different and continually encreasing degrees of heat fire which indeed favours an unexperienced philosopher, if, as it seems, he doth understand it of actual fire; hence I find reason to change my opinion which I had of the Author before, namely that he in his former Articles had studiously compiled most egregeous errors only for dissimulation sake and on purpose to impose upon your earnests of beleif. But now I do find me mistaken, seeing with what eagernes and sincerity of

mind he doth maintain such a doctrine and accordingly how he doth wrest the sentences of alledged Authors seeing it is very well known that when the Authors command four degrees of fire, that it must be only referred to the virtual central fire of the ferment, which fire as it must in succession of time overcome far greater elemental qualities in its ☿ in bulk and geometrical proportion much exceeding him: so it doth also proceed by four degrees, till it acquires such a degree of strength as by nature is designed chiefly for the product of those four principal colours, but the external actual

fire as it is but to excite the o-
ther internal, so it ought to be of
a continual gentle and almost
equal degree. And these are the
errors of Pagetius

Farewell

Brussels 11 April
1646

Epistle 10.

Having made an end with Pazetius works it follows D. C. that I do explain and declare to you the true hermetical doctrine.

We shall therefore even as Pazetius hath done reduce the whole to chapters. The first shall treat of Nature. The other of Art. and all shall be treated of according to cabalistical principles being the best and truest infused by God, into our first parents and derived to us not by writing but by tradition and hearing. and so to that proposed method there can be no better used. For since arts business is to perfect nature and since

art cannot effect this but by imitating Natures works: it is needful first to know that natures Works are to be imitated before you can elucidate the manner of imitating.

The first chapter then shall be divided into two Members. the first shall be a treat of the first generation or the first creation of all things.

The second shall treat of the second Geneses or the daily natural production of things created before.

Both are necessary for a philosopher to know who desires to learn the true principles of things and truth contains rules.

For as art doth incite the Nature so doth nature creation only with this difference; that creation supposes nothing and Nature supposes principiating principles viz the elements, and art supposes principles principiated of all which in order so that the perfect knowledge of art doth depend upon the knowledge as well of the first as second generation. Let this serve for a short prologue we will pass to the matter itself —

Farewell

Brussels 15 April
1646

Epistle II.

It is most certain D. C. and by all Philosophers, not only Pagans but also and more evidently by all Christian Philosophers receiv-ed for a certain truth that God the great architect of all things did create the whole material world. (for this we are now only to speak of, and not of the antetipe or intellectual world) out of nothing, and in time, yet not so that all the parts of this world thus directly were created but only the first matter and that she only hath been produced out of meer nothing out of which afterwards the most principle bodies and that by way of separ-

ation were produced and out of them were made all kinds of mixed bodies and that by way of composition.

Gods providence is to be admired and adored which in the very beginning hath proposed to ~~matter~~ Nature and art this example viz. that in all things to be produced and to be meliorated the operation should begin with solution and end with coagulation.

Therefore it is now apparent to every mans apprehension; that in the creation of all things divers middle or subalternate degrees have intervened by which the first and

more single bodies or beings are to become material principles of things more compound; yet not so as if those beings which became more compound bodies had directly forms and really distinct from the former so that they could throw off these forms and other should remain; no not so, but that the last form given to the mixture doth and must contain most eminently the first ones; not to be divided from them. But how great such before named degrees might be this is not yet agreed on among Philosophers.

The common schools do admit but three degrees viz crea-

tion of the Matter, distinction of the elements and out of these conformation of all mixt bodies

But the cabal which from God hath received the light of undoubted truth and know the genuine sense of the sacred Genesis; and keeps with her, its true interpretation, she, though she doth admit three divers acts of creation equal to the three foresaid acts received in the common schools viz:

1 A Production of matter out of nothing which properly is creation

2 The division of the same matter into single bodies

3 The fabrication of the mixta

out of those divers simple bodies.

Yet in general as to those middle degrees the Cabala doth teach many more and will have them acknowledged and allowed in such order as presently shall follow.

Farewell

Brussels 29 April
1646.

Epistle 14

Thirdly God hath exalted a third essence (as they call it) of the said elements; that is to say, God hath, as it were by a mystical rectification seperated the purer parts of them out of which he hath made the heavens and stars not by way of composition or (to say properly) coagulation which for the most part forms an union; but by way of concretion or condensation. For the heavens are made out of the most purified part of the elemental water, but the other stars out of the most purified part of the air, others out of the pellucid part of the fire others earthy out of

the most subtil and smooth parts of the earth.

This doctrine is demonstrable by the sole natural light, for there is no man so void of sense but that he can judge seeing the Moon to be opaque and not lucid of itself, but to borrow her light from the sun but she needs must be earthly for the earth is only opaque: so contrary the sun to be firey because splendent and lucid of itself For it is alone the fire that shines of itself, and gives light and heat to other bodies, for the light is a property flowing from its essence and is always concomitant to it, though

it doth not always appear because of the interposition of other dark and opaque bodies and substances. Hence it is that fire is often is signified by the name of light and contrary light by the name of fire. So in Geneses when the creation of the fire is expressed by the name of light and by the like reasoning it may be concluded that many pale ~~you~~ Stars are aireal and like unto transparent bodies that receive their light from the Sun like unto glass or rather as the air doth do, which if it were not so the stars would not impart their influences now hot because of the predomina

-tion of hot planets, now cold by the accession of cold stars to this lower region; neither could they cause such divers mutations in subjected bodies while those qualities which belong to the elements do only proceed from the elements and are communicated wheresoever they are met with; see here of our harmony committed to the care of Brescius to see it printed.

The affections of celestial stars and Orbs are that they incessantly do move according to their proper motions and so continue to the end of the world equally in respect

to themselves, but unequally
with respect to other stars,
at least the most part of them
moving; and that for this
purpose that according to their
various configurations they
should also send forth vari-
ous irradiations and have va-
rious influences into the low-
er bodies and to concur as
universal and upper causes to
all natural motions and ac-
tions, as also generations
and conceptions, as well uni-
versal or primordial as par-
ticular (of which we shall
treat presently); and lastly
to all mutations and alte-
rations of time and weather,

durations, commensurations and of many such other effects and with this the solution and separation of the first matter, is absolved.

Follows the composition; or to speak properly the coagulation of things; that is the union as hath been said before of several different parts And this shall be our next matter to be treated of. In the mean time

Farewell.

Brussels 9 May
1646

Epistle 15

Fourthly then God hath united and brought together conflavis the principiated principles, or the upper mixta which are bodies of a middle substance, between the elements, and the lower mixta.

And these are first 🜍, a substance made up out of fire and air conjoined and coagulated by a heat common to both.

2. A compound out of air and water by the help of Moistness symbolizing with both.

3. ☿, made out of water and earth by the agent of cold proper to both.

The chief properties of these principles are divided into common and singular

The common are to be the highest principiated principles and to be the medium to join the extreams in the mixta, viz that by their means and intervention, the disagreeing qualities of the elements (which are otherwise incompatible) might agree in each families mixta. For though it seems that the symbolizing qualities in any mixt bodies might be able to reconcile contrary and repugnant qualities; yet according to Gods laws given to Nature it was inconvenient that contrarities should stand together and be suddenly joined without some previous league of friendship made in the intrinsical parts of the mixture.

Add to this that such a diversi-
ty of temperaments and such va-
rious complexions and constitu-
tions could not have been any
other but this way effected: at
least not in things of a firm
constitution and of long dura-
tion. The singular properties
we will explain in the next.

Farewell

Brussels 15 May
1646

Epistle 16

The particular or singular properties of the afore said divers principles are chiefly to be considered

1 The chiefest of 🜍 are these. To be the seat of natural heat. To receive immediately hot and fiery impressions and influences of the celestial bodies, and to impart them to the other parts of the body it resides in; to contain the scent and tincture of all things and to receive also the actions of scent and tincture of all other mixta.

2 Of ⊖ are these to be the radix of coagulation and coagulability in all things. For it doth incorporate, coagulate or consolidate all other principles

To open the pores of other bodies being applied with a due quantity of ☿ whose salts moving in which the compass and connexion of the homogeneal parts doth consist and on the other hand receiving more powerful actions of other salts, they might yield to the dissolution of the parts of its own body. To preserve and keep the taste of tasteful things and to communicate it to other bodies and also to receive reciprocally its communications from others.

And truly any part of an animal that wants its salt must needs lose both taste and feeling. For it is the salt which purges and is purged in all motions

of an appetite easily to receive moist and hot influences..

3 Of ☿ are these To be the seat of radical moisture, to keep and to nourish the same in all things. To give every where all cold and moist imperfections and again to suffer the actions of agents of like quality. viz cold and moist, and to distribute to the same amongst the other parts of its body wherever he lies hid. To dissolve ⊖ and to help it in order to the solution of all other solid bodies.

These are the particular properties of the principiated principles of the highest ranks. Hereafter we will come to other things.

Brussels 21 May Farewell

1646

Epistle 17.

Fifthly D.C. God hath framed out of the three said two other principiated principles of secondary mixta viz natures sperm and the menstrua of the world, which do retain as well the properties of the former principles as their first name namely 🜍 and ☿ For 🜍 is called sperma and ☿ menstruum.

But besides the forenamed properties these have also got new ones, to wit from their own new temperament. For 🜍 which before was naturally hot because of its innate heat is now above that become coagulative and fixative being mixed with 🜔 and from hence it is called by the philosophers liv-

ing 🜍; and ☿ which before was cold is now become hot and moist and better digested by the accession of congealed air which he hath received from the salt. Hence he is also called living ☿.

The properties which do follow the form substantial of these are likewise common and singular or particular. The common are to be mixta subalternate viz of the second [illegible] earth.

The singular are first of 🜍

To contain in itself the seeds as well primordial as secondary (of which hereafter) yet not all at once or confusedly every where, but distinct and determinate ones according to the nature and condition of places in

which as in natures kidneys and spermatic vessels they receive their last and specific digestion and determination and hereby are multiplied: therefore it is called sperma natura. The ♃ vivum may introduce the seed into a proper matrix and there let it lye, to this purpose, that there they might fulfil their office for generation (whence the radix of Masculine faculty is attributed to him) That from elsewhere it might attract the mercurial spirit out of the menstruum, and from thence it hath the name of magnes Chalybs and such like.

2 Of ♀ that he in an eminent manner do contain the foresaid ☿ which more digested and nearest disposed

to receive the actions and fermen-
lations of the seeds, that is, that
he may be converted and coagula
ted according to their Intention or
inclination, and lastly that he with
food and like food be transmitted
into the substance of all nourishing
things from whence he hath the
name and title of menstruum
mundi Farewell

Brussels 6 June
1646

Epistle 18.

Sixthly. Out of these two S. C. God hath made one principle which likewise retains the name of ☿ and though in him be joined and physically united, without distinction, as well the forenamed two principles as ☿ himself yet because the signatures of ☿ do more abound in him and also appear to the senses, viz: the waterish humidity, and yet fine and subtil earth being throughly mixed with the water it is rather called ☿ than either ⊖ or 🜍. yet according to the diversity of the degrees of its natural digestion which he undergoes he changes names, signs and even nature, and gets now the property of ⊖. and at another time when he comes

nearer to living 🜍 digestion, it assumes also to himself the name, essence and faculty of 🜍. But as long as it remains in the state and temperament of ☿ it is only called ☿. Therefore he hath the name of Proteus and ~~that~~ ~~is~~ of hermaphrodite, partaking of masculine and feminine nature, and many such other nick-names he hath given him by Philosophers.

Its properties are these.

1 That it is the last principiated principle, viz the nearest matter out of which as well in the first as second Genesses all mixta are made and multiplied, with the joined action of the seeds as well primordial as particular, and that by way of fermentation of divers nature, according

to his various disposition as also various intention of the seeds in manner as shall be said by and by

: That out of his common substance it may give nourishment and augmentation or increase, to all things that are conceived and produced. Hence it is also called the Mother and womb of all things by the philosophers who have given him besides several other names according to the diversity of functions which he performs as well active as passive. But his chief name by which we shall call him hereafter shall be spiritus universalis; because that though he hath a body and a most efficacious soul yet because his

body is most subtil and almost wholly spiritual he is rather to be called by the name of spirit than by that of corpus or body; and because that his soul, or archæus doth not appear to the senses he is rather to be called spirit than anima or soul.

Now all these principles principiated, though they are of greater composition than the principiating principles or the elements, yet they are ranged among the single bodies. For truly their condition is like to that of the elements viz: That no corpus mixtum can be ~~can be~~ resolved again into them, so as that they may be brought to their former singleness which they had before they came under a specific

form of a mixtum to be determined, in whatsoever family it be, so that the substantial form of the said mixtum they could put off and lay aside whatever Pseudo chymist may argue against it. the confirmation of which doctrine they themselves do daily evidence, in contradiction to their opinion when they testify and hold that the medicinal faculties rising from their principles viz only 🜍 Θ and ☿ do remain and unity exist in the same species as they had in the bodies mixed from whence they came without any differences, only that as they think) they had a more intense degree there than here, which identity of faculty it is impossible they should have

if they did not keep the substantial form of the mixtum. For those faculties are inseperable accidents which always remaining in and with the said bodies do clearly evince that there must also remain the same, their form substantial. And truly if the said principles could be reduced back again to their primative singleness the last form substantial must then be reduced to nothing or by such simplification the form must remain in existence and subsist without any subject which naturally is impossible. Neither is against my doctrine that no generation can happen without the distraction of the form For in Mixtis the generation of

One is but the corruption of another form, seing that in the same instant that the old form is destroyed a new one is introduced either of the same or of an higher degree of composition as the former of the mixtum was, but not of a more single and lesser degree of composition as it had before so that the subject of the former form should suffer damage and could be said, that it had wanted, one Moment, its component degree for a mixtum and that it had been reduced back again to a more single compleat form substantial which condition is necessary for the supposed annihilation of form which we do contradict.

the soul a compleat form for there are some forms substantial incompleat, as for example the rational soul which being separated from its subject and matter loses a degree of the state of its composition.

But though an absolute separation of those said principles cannot be given, yet it cannot be denied but that, in some sort, one, improperly so called, can be given. For daily experiments of distillation do evidence such separation, in which substances, in some manner, in singleness, answering that of the said principles are deprehended, and in the same number but in a retrograde

order. Yea it is necessary it should be so, for otherwise we should in vain search for the 🜍 of ☉ and ☽ the necessary ferment for L. P.

Farewell

Brussels 6 June
1646

Epistle 19

Seventhly and lastly D. C. God hath made out of the said last principle, as the nearest and immediate matter of all those innumerable mixta so many as there are in the world in all three families, animal, vegitable and mineral, with their infinite species appertaining to each family and in the following manner.

Namely out of a portion of the said universal spirit being digested into a ☿ial temper. He hath made all those innumerable seeds of all families. Genera and species, according to his inexhaustible treasure of ideas, as well in the air as in the water and earth, out of which seeds (but

not all (for that he hath left ma-
ny empty) and with the said un-
iversal spirit only ☿ially digested
He hath formed individuals di-
vers in sex viz masculine and
feminine, committing to the one
secondary and particular seed for
the multiplication of the species
and to the other the menstruum
and aglen, the proper material
principles for generation of its
species. And lastly he hath gi-
ven to those individuums amongst
infinite properties this principal
one also, that they could multiply
their species in the said Man and
woman which that it may clear-
er be demonstrated you are to
know,

That multiplication of species is by God constituted to be either primary or secondary of which in the next Farewell

Brussels 9 June
1646

Epistle 20.

The primary or primative Multiplication D. C. is that same which happens by the power and action of the aforesaid primordial seeds.

The secondary that which happens by the power and actions of particular seeds of some of the precedent particular individuals, of which chiefly this present discourse doth treat.

Both have their common terms or intentions

The first term is when only seed and menstruum are multiplied, that is when the foresaid universal spirit is by the seed assimilated and converted into

its own nature, or by the menstruum into another menstruum like him.

The second term is when the species is multiplied that is when the universal spirit is fermented and converted, not as before, into seed or menstruum, but, into an individuum of some species according to the inclination and radix of particular or primordial seed, and by these two terms generation is perfected.

The third is when the producted individuum is perfected, nourished and augmented according to the condition of his nature, not by the action of the seed but by odour of form substantial.

which term doth not concern generation.

Those three terms are performed by the man in the wife, but divers ways. For the first and the third or last term are done disjunctly and not reciprocally or by concurrence, therefore, properly to speak, they cannot be said to happen in the Man and Woman that is, by concurrent action of Man and wife. For their functions are either common or private.

Common are, that they go together and copulate.

Private are, and first the Man's, That he contain in him the sperma

The Woman that she contain the menstruum and receive from the Man the sperma or seed giving to it its due menstruum as well for conception of a new individuum as for its nutrition.

Both ways of multiplication with the three terms and intentions do become and belong to all the three foresaid families of the mixta (notwithstanding the gainsaying of common philosophy), but not in the same manner, for the primary multiplication belongs properly to minerals according to which their daily multiplication under ground doth proceed. It belongs also to vegetables using

that many of them are daily this way produced, though not so very many, neither so frequently, nor so easily as happens to Minerals, especially if we do speak of perfect vegitables and not of excrements. But lastly the same becomes least the animals, because that seldom and almost none of the animals are at any time brought forth in this manner of production, at least not the perfect ones.

And therefore the secondary Multiplication doth most properly belong to the animals, but yet that it is frequently amongst the vegitables, though not so as amongst the animals, but to min

erals it happens seldom, yea never without the assistance of art; neither do these ways of multiplication equally and in the same circumstances belong to all three families, because there is great difference between them, because of the diversity of their faculties which my next epistle shall notify.

Farewell

Brussels 15 June
1646

Epistle 21.

The first difference is in diversity of sex, Man and Wife in the said families. For in the family of animals since God hath given them (at least to the perfect ones) a locomotive faculty by virtue of which they can come together and discharge their office; God hath been willing to give to each species peculiar Men and Women of the same species. But to the vegetables and Minerals, because the species of these families do want that same locomotive faculty, so that they cannot come *per se* together and copulate: God hath given them one common wife every where meeting

them and equally fit for both families, and therefore she is like to none of these families, according to the species, but only ~~to~~ according to the Genus, which to both families is the nearest above them (*proxime superius*) namely the subalternate in respect to Mixtum. And this *wife* or *common* Harlot is our *spiritus universalis*. Therefore as many primordial seeds there are in every region of the elements two as many Individua there are in the said two families, as many Men there are, but there is but this one woman common to all.

The second difference consists

in the diversity of offices of both Sexes which indeed is great in the said families chiefly as to the common function of copulation. For the animals do copulate spontaniously, by the impulse of Archaeus, without any other artificial industry, natural appetite being given them for that purpose, prompting them and most vigorously moving them to it. And therefore God hath given as well Men as Women suitable instruments for copulation and generation. But the vegetables, though they seem in some manner to do the like, when they permit the seed of their

ripe fruits to fall into their every where meeting wife yet they do require arts of assistance to act well and surely.

The Minerals though in respect of the primary multiplication, they copulate without arts ministry, yea in respect of the second multiplication (which cheifly concerns us at this time), there is absolute necessity that the hand and management of the artist intervene; and therefore neither the said Minerals nor vegetables have given them proper instruments for copulation or generation.

But the Woman hath for her Matrix Water, and earth

for her belly or alecum: there is also some difference in their particular functions, but because its knowledge makes nothing to our purpose we will pass it by for brevitys sake and I shall pursue the rest

Farewell

Brussels 21 July
1646

Epistle 22.

The third difference is to be refered to the disposition of the universal spirit and its preparation, which must go before multiplication

What concerns the primary multiplication and its terms there is no difficulty at all in; for nothing of the universal spirit is here required, in order to the effect of the three terms, besides the degrees of its digestion mentioned before: because that in this way of multiplication it is common to all the three families, that in case the universal spirit hath acquired a 🜍eous

digestion while he is copulated with the primordial seeds that he is assimulated with them and is turned into seed.

But if he remains in the ♀ial degree that then a species is out of him multiplied, that is he is fermented and converted into a specific individuum, according to the quality and primordial characters of the seeds.

But as to the effect of the secondary multiplication and its terms, the preparation of the said universal spirit is very discrepant in the said families.

For in animals, to have

the effect of the three terms it requires another digestion than the precedent ones viz an animal digestion, which is done in the bowels of the animal. therefore God hath laid upon them the necessity of respiration by help of which the said universal spirit is drawn and carried into the præcordia of the said animal from the aereal region where he abounds, and there he is digested and receives the odour of form substantial. Afterwards a portion of it is mixt with the animals seeds and transmitted into it, for to have

the effect of the first term.

But to have the effect of the second term it is mixt in the bowels of the woman with her menstriuous humour into which it is also transmuted.

Lastly to obtain the effect of the third term it is mixt with the aliments which he diſsolves, and himself is in and with them transmuted and converted into chylus, then into blood, and at last into the very substance of the animal. In the same manner in the family of ~~the~~ vegetables he requires a vegitable digestion for the effect

of either term, which digestion is absolved in the heat of the vegetable. Therefore God hath created a Magnesiam in all plants which vulgarly is called Medulla or the heat which doth draw to himself out of the earth the said universal spirit, where he always abounds being plentifully driven into it through the pores of the earth by the daily and great agitations of wind and weather.

But in the minerals it requires no other specific preparation than an artificial purgation and separation of its magnesia for to gain the effect of the

first term, but as to the second and third term, he requires a precedent metallic digestion.

Farewell

Brussels 26 June
1646.

Epistle 23

The fourth difference consists in the effect of the third term, which doth vary in the said families. For in animals and vegetables, if it be referred to the first act it doth augment the quantity by extraposition; because that the seed as also the blood and other such like substances (which are rather instruments of vital actions than parts of the vivent, or at least they are parts disparate) do not take their increase as cause of the vivent.

But if it be referred to the second then the quantity and bulk is augmented by an inward assump-

tion and the intrinsic qualityor virtue is raised and more intensley.

In animals if it be referred to the first term it doth also augment the quantity and bulk by extraposition and yet the intrinsical virtue is increased withall.

But if it be referred to the second it doth not augment the quantity but rather diminishes, but the quality and intrinsic virtue it doth exalt and extoll.

As to the difference in respect of the finis of formation in the said families the same is very great

For in animals and vegitables for the effect of either Multipli

cation. the first and last term are perfected by a single assimilation. because that which is fermented acquires all the conditions and parts of the fermenting form, namely that of the seed or of the menstruum.

But the second term doth not end in a simple assimilation, because in this term the fermented thing acquires some other condition, besides the form of the thing fermenting, viz that of the seed. For it cannot be said, that the seed of Man (and so in other things) is the Man.

But in the Minerals either term is perfected in the simple

assimilations because the ferment viz. the seed hath actual formal condition which it doth impress in the thing fermented; for this reason, because that all homogenous substances (such almost all the minerals and cheifly all the metals are) do retain all the parts of the whole with its nature however that form be diversly affected by accident in the first two terms of their Multiplication, by reason of a diversity of disposition of ☿ in the said terms which they have to them assimilated.

And so much of the first Genesis, where you have seen

the physical tria in one, and unity in trinity, fecundity in two: in the triangle a quadrangle, a center in the circumference, and the circumference in the center. the quadratum circuli, The septinarium taken from a triangle and quadrangle; a decas from the septinarius and the triangle and such other emblems of our cabala and to explain more largely and to teach how to apply it is needless ~~to know~~ now. ~~follows~~ The second Genesis follows.

Farewell

J. Brussels 30 June
1646

Epistle 24.

To all things then created having their proprieties and being placed in their order and proper regions, God hath given an universal law, which by its proper name, we call naturating nature, viz that nothing at any time should remain idle and without work but that all things perpetually should move and be moved, drive and be driven on, act and be acted according to the intention and inclination of the substantial form by the motions and vicissitudes of actions and passions, causations and affections The uppermost bodies acting them which are in the

middle region and these the in-
ferior bodies which are the mix
ta of the three families; But
these, the species subjected to each
family, and the individua also
of each species, and that these motions
be in themselves in manner pro-
per to each of them, for this pur-
pose, that thence in the mixtum
Genus, a perpetual and never
failing new production of things
to the end of the world might be
procured, and also a multiplicati
on of what is produced and re-
paration of what is decayed or
extinct.

This is that degree of eternal
authority on purpose that
the integrity of the world

and of things equally corruptible should not before its due time by a succedaneous decrease and ruin be diminished and destroyed

And besides this general order God hath given another to each species for its conservation and multiplication which we call nature naturated, by whose help and assistance these inferior things do not only hold a correspondence with the superior and subalternate causes as to their actions but they contribute also to them and with them by their own strength according to the

faculty of their own condition.

But the governor of natur ated nature is archæus. and thus by the universal manifest causes, viz: the heavens and stars, the elements do daily produce and multiply ⊖ 🜍 and ☿; these again the menstruum and sperma through the whole world; and these again the spirit universal doth again produce partly menstrua and seeds, partly the individua of each family, which, lastly, multiply their species except those of minerals which cannot effect this without arts assistance.

This is a short exposi
tion of the second Genises.
T. Farewell
Brussels 3 July
1646.

Epistle 25.

Befor we handle of the rules of our art and its precepts we must premit some things of its intention and power according to the foresaid principles.

The intention then of our art~~ist~~ in general is to perfect nature, that is its natural productions: this being the office of art; and this she effects two ways

1 With helping nature either in order that nature may obtain its ordinary end & purpose of specifical perfection in those things she daily produces, in what manner soever she is used to do it and by which end

she necessarily attains its hy-
pothesis, that is by a certain
and not a defective law, by its-
self without any other assis-
tance, in case she were not
hindered by some accident,
or the other; in her work dis-
turbed. So for example a chick-
en may and is sometimes
produced out of a hens egg
in absence, by an artificial
heat, the egg being kept con-
tinually warm; and so it
happens with many such
other things that when na-
ture for some reasons could
not art hath perfected, or last
by that art do hasten natures
productions before the usual

and ordinary term of time.
By such cunning artifice the coming forth of many things is often accelerated. But this though it may be an ingenious intention of art, yet it cannot reach some metallic work seeing it doth not suit so well with the inferior mixta of the mineral, as it doth with the two other families.
2 In exalting natures works already perfected, according to its ordinary course and degree of specifical perfection to a higher one. And this she doth effect two ways.
1 without changing of the species, only by exalting the intrin-

sical virtue of it.

For God hath given to each being besides the ordinary specifical, extraordinary and almost infinite degrees of perfection, cheifly in the vegetable and mineral family, which, notwithstanding nature by herself, without arts help, cannot attain to, as hath been often said in the first chapter.

As for example when Dough is raised by the action of the ferment and is perfected by the baker. Or when that wine stock out of a barren ground is translated into a fertile soil. for then by an internal addition

and increase the wine stock and its branches properties and degrees of virtue are augmented.

And this manner of increase doth before the rest chiefly belong to the mineral family and is the first said term of mineral multiplication for such happens by multiplication of the seed and cannot be done otherwise.

But take care you do not take the uniting and contraction of dispersed virtue for exaltation of virtue specific and power, by which for example the spirit of wine (and so is to be under

stood of other things) being by distillation once freed from the adhering great quantity of ☿ and phlegm in which the said spirit was dispersed he seems to become much powerful and strengthned in inward vir tue, though notwithstanding all this nothing really is added to its formal degrees of strength but only that the dispersed particles of the spirit become more united and comprest because of the separation of heterogeneous excrements which lay confused with the spirit, not substantially united, but only in the body of the wine together

placed. By which separation that spirit indeed attains sooner and easier the form of his operation and action acting upon passive subjects, but for all that he therewith gets no higher degree of his specific virtue by which he could do any thing above the degrees of his innate virtue and power ordinary or that he could multiply his species The ignorance of which hath almost deceived all philosophers when they worry themselves with infinite operations in metals and other minerals (whose case here is the same with the $\overset{s}{\vee}$) in vain presuming

to exalt therewith their virtues so as to produce extraordinary effects and to give them the power of multiplying their species. However it is not to be denied but that such a separating operation is very useful and necessary to the philosophical work as means to obtain the end; for the artists industry must not end in that operation or separation if he wishes to obtain the effect and intenton of L. P.

Neither is the accidental alteration of sensible qualities to be taken for the said augmentation of virtue, because that by the addition of heterogenious things of divers sorts, the

face is only changed not nature or the activity and state of form substantial. In which thing there lies a most gross error or rather a deception of sophists.

2. With the changing of the lowest species into superior same that also in a twofold manner.

1 By the help and benifit of the universal agent, a certain sort of mineral multiplied according to the first term of multiplication and so exalted in his virtue that it is able to transmute many species, yea all of them which are subalternate, and to assimilate them according to proportion of greater inequa-

lity in infinitum, so that the least part of the agent may in a moment convert and transmute an immense portion of each subjected species, which effect belongs onely to L. P. and is the last term of the foresaid Minerals multiplication.

2. By virtue of a particular agent whose activity is effectual upon one or few species subjected, converting them in manner as is afore said, and to be said more amply hereafter, which effect is of single transmutation.

Now from what hath been said the division of chryso-

paia doth depend namely to be universal or particular.

The universal chrysopaia is occupied in the preparation of the said universal agent or the multiplication of the seeds of ☉ and ☽, its application and use.

The particular tends only to the preparation of particular agents and what concerns their use also and appication. according to which division this chapter like the former shall ave likewise two members

Farewell

Brussels 10 July
1646

Epistle 26

The object of chrysopoeia is the above mentioned universal agent how to make and to prepare the same, whose essence is necessary to be known before its confection

His definition then is thus

The agent which the philosopher makes use of for universal transmutation of metals is ☉ or ☽ multiplied, not according to their quantity but to their seeds, and that by their intrinsecal virtue or activity of their form substantial, greatly exalted, nature working and art ministring; whose one and the

least part, because of its exuber-
ant tincture or seed, wherewith
it is endowed, is able to give
substantially the form of ☉ and
☽ to a great quantity of all kind
of metals, and to assimilate
the same in a most quick man-
ner

This definition is regular
though long, for it hath its
nearest Genus, namely the na
ture of ☉ and ☽. Then it hath
its nearest differences viz. the
multiplication of their seeds and
virtue not their quantity (by
which it is distinguised from
☉ and ☽ vulgar being consider-
ed in their ordinary states of
mineral constitution as also

from them and all other things
besides, be they animal, miner
al or vegitable multiplicable
or being multiplied according to
quantity only) and lastly the
transmutative virtue of the
greatest quantity above his own
of any metal whatsoever (by
which it is distinguished from
particular transmutative a-
gents) and that in little lesser
above his own but for the most
part equal or lesser quantity
That ☉ or ☽ is the genus
of L. P. or of the foresaid uni-
versal agent is manifest from
thence because it is required
that the L. should transmute
the imperfect metals into ☉ or

☽. Therefore to effect this it is necessarily required that the natural and true Form of ☉ and ☽ should be in him: for nothing can give and communicate to another what he hath not him self.

Neither is it to purpose to say, that from the doctrine of the first chapter it may be concluded the ∠ to be the seed of ☉ or ☽ and therefore that it cannot be ☉ or ☽ in substance.

For we have already in the same place by anticipation answered to what is now objected viz. That all the parts of bodies homogeneous, are of

the same nature and condition their whole is. Therefore the seed of ☉ must needs be ☉ formally. likewise as any other ☿ drawn out of any kind of metals, being their seed or sperma, doth not differ from the very metals but only by some accident, namely by diminution only of some accidental but no essential qualities, as for example of fusibility and ductility ~~directibility~~ as also of exaltation of qualities essential but chiefly of its activity.

However it is disjunctively said that L.P. is ☉ or ☽ for there is a twofold L. one for ☉ the other for ☽

though the same agent which is fitted and prepared for ☉ making can serve also for making ☽ as we have taught somewhere else; yet in case the artist intends ☉ then he shall take ☉ to work upon by reason that the ☿ made may impress a ☉ish form: if he aims at ☽ he shall chuse for his subject ☽ that the ☿ may communicate the ☽ary form and this according to the axioma, that nothing can give what it hath not himself.

Neither is against us that there are some causes that produce quite different effects, from their nature and therefore ☉ not to be absolutely a necessary ingredient for to make ☉ (or rather ☉) which can be infer-

red also as to ☽.

But take notice that this hath only place as to universal and equivocal causes which are destinated for divers effects; such causes are the heavens and stars; but causes which are particular and universal and which by necessity produce such effects as are of like nature with them, and do act by the power of specific seed, as it is in our work, there the business goes otherwise.

But that the said 🜔 must be of ☉ and ☽ though not simple but being multiplied according to their seeds and intrinsical virtue of their form substantial, It is concluded from hence; because if it did not by a most intense degree

of virtue overcome the faults of other metals it could not equally assimilate to himself (that is transmute them even alike) all and of divers kind and degree of perfect metals. and such a quantity which far exceeds his own. For every assimilation or transmutation happens in the proportion of a greater inequality according to Aristotle and more according to truth.

But vulgar and simple ☉ or ☽° quality and virtue do not answer in that proportion in respect of other imperfect metals, since their resistance, at least for the most part doth by many degrees exceed the activity of vulgar ☉ or ☽.

If you do object, that ☉ or ☽ and cheifly ☉ do and are able to transmute at least some of the inferior metals because their activity overcomes the resistancy of those same inferior metals (which indeed cannot be denied). I do answer with distinction, that if you do speak of a particular transmutation it is to be granted. For it is not incongruous to admit such a transmutation, and truly the transmutation of food in the substance of the thing fed in the animal and vegitable family is nothing else than such a transmutation. Neither in this case the condition and priviledge of minerals others. But it is still a-

particular transmutation, neither doth it happen by way of proper generation that is by strength of the seed, or that it should be occupied about greatest quantities of the thing to be transmuted. But if the meaning be of an universal transmutation I absolutely deny the assertion. The reason is because this shall want what in the said universal transmutation is required viz: these three things in respect of its agent which also can be gathered from the definition above viz:

1 That it must be able to transmute all metals indifferently with equal right and power though not all in equal weight.

2 That the least of the agent be able to transmute an immense quantity of any metal.

3 That it must finish its action and transmutation in few hours yea minutes, and that by a simple application or projection.

All which, cheifly the disproportion of the quantity, do lessen the proportion of greater quality, that can be in the vulgar ☉ in respect of any metal inferior and on the other hand do extoll the resistancy of the said inferior metals. For the disproportion of quantity hath this effect (though it be not *per se* an active quantity) that it augments or diminishes the activity or resistancy

of quality active and passive, by so ma-
ny degrees as there is of excess or defect
of the same above, or to the true
and just measure, and that same
not intrinsically by the intention
or remission of qualities but ex-
trinsecally by multiplication
and destruction of parts though
in things otherwise alike as to
weight number and measure
anothers activity or resistency might
overcome the other resistency or
activity. For no man hath said
yet that one ounce of hot iron
(hot for example to 8 degrees)
can as quickly and efficacious
ly make hot, one hundred oun
ces of water though but cold
to six degrees as it will do 10

Ounces of water, and contrary that 10 ounces of the said water can as strongly resist an hundred ounces of the said hot Iron as an hundred or thousand ounces of the said water would do.

Farewell

Brussels 16 July
1646

Epistle 27.

Having thus explained the essence of L.P. it follows that we briefly consider its causes. For though it seems that by the said definition the terms might easily be adjusted, yet for all that, yet there remains greater obscurity about them than perhaps is thought of, therefore needs to be explained and cleared. And because that any work presupposes a workman it is fit to begin with the efficient cause.

This then is twofold viz: the principal and the ministring cause.

The principal is Nature itself, without which nothing can

be produced, so as to have natural condition and faculties. For artificial inactivities properly are not productions of natural order.

The ministring cause is art which cannot justly be said to produce, but only to help nature in his production of natural things above the terms of its ordinary power as is said before. But how art doth effect this you shall learn by the next epistle

Farewell

Brussels 21 July
1646

Epistle 28.

Next in order is cause final. For every agent acts for some end or other. But since nothing can act for certain end or purpose except that end or scope be known to the agent it belongs to us first to treat of that scope

The same then is twofold viz: the nearest and the remote or last. The nearest scope then is the very before said first term of mineral production, namely the preparation of that universal transmutative agent or (which is all one) the multiplication of the seed of ☉ or ☽.

The remote scope or finis is the transmutation itself

in which the last term of the said multiplication is concerned. Next to the final is the exemplary cause. For since art hath not those ways and manners which are proper to nature to prompt natural production, but such as are alien from nature it is convenient to know them first before we lay hand to the work.

Nature's manner of working is indeed the exemplar to be imitated, in pursuance to purchase the said multiplication. It needs therefore to be considered and to be repeated what is said in the first chapter; How nature doth work viz

by solution and coagulation. But she doth not dissolve by action of fire to wit actual and violent((for hereby things are rather destroyed than loosned, or dissolved and sterility thereby induced) but by action of mercurial water and the impression and strength of Natures ⊖. that is to say by means and help of our living ☿ which by means of his incorporated Salt doth penetrate the saline parts of bodies and doth by dissipating the parts divide the compages or connexion of its physical parts

But the same nature doth also coagulate again the same living ☿ by the help of the said

seed or 🜍 of the body diſsolved, not again by the action of elemental common fire and corrosive; but the central which exists in the most inward center of the 🜍 which is excited to action by external heats, either of the Sun or Stars or fire elemental.

Thus much of the final and exemplary causes.

Farewell

Bruſsels 27 July
1646

Epistle 29.

Next Follows the material cause
For as soon as the artist hath considered the ideam and exemplar of this intended work, he takes matter in hand out of which is to be made according to his exemplary model
Now it is sufficiently verified that ☉ or ☽ are the materia L. seing they have been justly assigned for a Genus of it and for the subject which should receive its viz: L: form. But if the said ☉ or ☽ be the total and adequate matter of the L. or only partial this is not enough discussed; we do therefore here assert and affirm that ☉ and ☽

are not the total and adequate matter but only partial, because, as is said before, the confection of the L. is the first term of mineral Multiplication, which consists and ends in the assimilation of a certain thing with the seed of ☉ or ☽.

Therefore somethings are to be admitted besides ☉ or ☽ for partial matter of the L. But that same thing cannot be any thing else, besides our universal spirit drawn out of our magnesia; for the matter by which the seed of ☉ or ☽ is multiplied and ☉ or ☽ generated must needs be homogeneous to ☉ and ☽; for out of

heterogeneous things a homogeneous being cannot be brought forth and such must be ☉ multiplied. For from a Man and Dog comes forth neither Man nor Dog, or a plant or stone from a plant and stone. And if you do object that we ourselves have somewhere else allowed a particular homogeneous transmutation namely that of the food of any living thing or animal when it is converted into the substance of another different animal or vegetable; which something may happen in minerals.

We answer that such a transmutation is not pro-

perly a generation or multiplication, because it is not effected by virtue and action of the seed, but by the third term or by a completion of multiplication of a thing generated already, as this complement is explained before, seeing it is done by the power of our form substantial, as well in minerals and vegitables as animals.

But you may say, further insisting and urging, that we brood to come forth from animals of divers sort, so a mule comes from a horse and ass, and so many other things.

I answer that such broods degenerate not being of the same species with Parents and generants, and therefore the species is not multiplied in this case. Perhaps you will instance yet further saying, granted that the second matter must be homogeneous to ☉ or ☽ yet it doth not follow that therefore our ☿ must only be taken for that second matter, for there are other things which are equally, nay more homogeneous than the said ☿, and truly nothing is more homogeneous to ☉ or ☽ than ☉ or ☽ itself and their parts or principles.

But the answer and solu-

tion of this objection is very easy and ready from what has been noticed in the discussion of Pagetins work, namely that there are two sorts of homogenity. The one in respect of principles by which two things do agree and have the same identity of nature with the matter out of which the thing immediately is made and hath a radical aptitude to receive one time or the other the same form. Thus for example the seed of a Dog is homogeneous with the Dog himself, because it hath the same nature with that seed this Dog was made of, and hath also a radcal aptness to receive one

time or the other the form of a Dog, and this is the homogeneity which must be in our second matter in respect of our first matter which is ☉ or ☽ and which is no where else to be found but in our ☿.

The second sort of homogeneity is in things considered as principiated by which one thing with another doth agree in respect to the form and all its natural conditions. Thus ☉ is homogeneous to ☉; and this sort of homogeneity is not required in our second matter of the Lapis - nay it is rather contrary to the intention of the Lapis, because that then the

ferment & the thing fermintable should have the same formal degree and so should not formally be distinguished, which here is neccesary; for the fermentable thing should and must require some form which it had not before. But you will say, this is true being taken of ☉ or ☽ totally in its integral substance but not of their specificated principles.

But what is true and holds in the whole doth also hold in its parts, viz in the principles separated as well as in the principiated thing destroyed in a manner; because the said principles cannot be so separated

as that they could receive the former simplicity and fully throw off the form of the principiated being — therefore the things could be simplified again (which we deny). Yet the inconveniency would come to the same issue & make nothing against us, for they should likewise receive & have the same respect (rationem) of homogeneity of principles as we do require & exact; and the principles, in what manner soever separated should be again restored to the same individual, at least specifical body, which according to Nature is impossible. For then there should be a regress from privation to habit. Neither

hath any man yet said that the physical parts of anything or substance, being once separated, could be restored to the same substance again, and in the same number & species could be reunited, except in the sole man whose form is not of the genus of material forms.

Farewell.

Brussels 9 Aug^t 1646.

Epistle 30.

The Art is the cause instrumental. The cause formal is sufficiently expressed in the very definition and its explication. This instrumental cause then is like to the efficient cause two fold also, since Nature as well as Art has its own instruments.

Nature's instruments are two.

1 Water which serves for solution. But this is no elemental water, but specifically the same ☿ which was assigned for the partial matter of the Lapis; yet with this difference, that when it is proposed as a dissolvent it ought to be robbed of all its unctuosity and

terrestreity (which do withstand the efficacy of the volatile salt in which the solutive faculty doth reside) and that by divers rectifications: so that the same water freely flowing and passing through the pores of ☉ or ☽ it may mix itself with the 🜔 or 🜍 of the same ☉ or ☽ and by means of his own joined homogeneous humidity with ☉ or ☽ it may be able to seperate and dissolve them with his homogeneous parts in manner as water dissolves ice.

But when it is taken for the partial matter of 🜍 then it needs not so many rectifications.

2 The second instrument of nature is a twofold sort of fire. The first sort is the central fire or the

primogeneal heat moving the powers of the ferments and every where dissolving and coagulating the ☿; which central fire advances himself to four degrees of heat according as his active quality overcomes the other qualities of the matter: and these four degrees are demonstrated by as many principal colours namely black, green, ~~and~~ white, red. The second sort of fire is the actual external fire which doth excite the former fire central, and as to preparatory operations, requires divers degrees, but as to the main work and regimen of coagulation ~~[illegible]~~ only one continual degree: so that which is said by some authors concerning

the four degrees of fire in the work of the [illegible] and its ordering shall and must be understood of the central fire.

These instruments are called natural, because the art doth not properly use, but only tinkers them for natures use, and work.

We will treat therefore next of the artificial instruments.

Farewell

Brussels 20 August
1646

Epistle 31.

Arts instruments are several vessels and a small furnace wt other apurtenances. They are of a two fold order

Of the 1st order are such as do serve for the preparatory operations and they are of two classes

I Those which belong to the preparation of the dissolvent and they are of three sorts — 1st a body or bocia, wherein our magnesia is to be distilled to draw out of her the living ☿; and a receiver to the bocia. These serve also for rectification. — 2d a small furnace for distilling in ashes or sand — 3d matters which help the distillation of the matter, such as

cotton, brimstone and pumex which checks the rising of our magnesia caused by its flatulency

II The instruments of the second class are such as are necessary for the preparation and trituration of ☉ and ☽ and they are also of three sorts — 1st vessels, as crucibles, long necked bodies, bolt heads, cleansing vessels — 2d a calcining furnace with an open fire — 3d such as serve for calcining & trituration of ☉ and ☽ by fire potential: such as are the corrosive waters (whether) where ☿ or ♁. For it is all one which of these things in this case the Artist makes use of: provided a perfect powder be made of ☉ or ☽, and that the calces, by divers washings, and

reverberations afterwards, be very well purged and cleared from the saltish impressions, which calcination and excoration is altogether most necessary; for otherwise our living ☿ cannot unlock the prisons of the salt, or the 🜔 the seed of the ☉ and ☽.

Bristol 8 Augt
1646 } Farewell

Epistle 32

The instruments of the second principal order are those which do perfect the conception or coagulation of the Lapis, and they are also three fold:

1 A glass made in the shape of an egg, in which both substances or matters of the Lapis are to be put viz the living ☿ and the Q of ☉ or ☽ in their due proportion as shall be described hereafter; where it is to be observed that the third part only of the egg is to be filled, and the mouth be very well (hermetically if you please) stopped.

2 Of the second condition are an earthen vessel in which the philosophical egg is to be buried.

laying about it fine ashes about the breadth of a thumb and a three-foot in which the vessel may hang

Of the third condition are the furnace or athanor with all its appurtenances for it is all alike what kind of furnace you do provide so as you can but give a very moderate continual and equal heat round about the egg.

Farewell

Brussels 13 August
1646

Epistle 33.

Having explained the causes and the application of them, the manner of working succeeds which contains two parts.

1 Is the number of operations in the explication;

2 The Praxis.

Now though all these operations could orderly be collected out of our two last epistles yet because some things might be thought to have been omitted about circumstances we shall minutely discuss them. Two actions (as is said before in the exemplary cause.) are principal solution and coagulation. But these admit many other intervening middle actions

viz: some preparitory ones which are subordinate (or in order to obtain the principal ones) as means to gain the proposed end, finis or scope.

And they are of twofold cath egorias or ranks. Of the first are which are prescribed in order to make the solution are of three-fold condition.

1- Is the preparation of the dissolvent, that is the distillation of our magnesia and the rectification of what is distilled.

We do only make mention of distillation and rectification because that pernicious caprice of separating the principles of things principated which some false

chymists do command, is altogether useless: I mean the separation of the 🜍 from the ☿ on purpose to reunite them afterwards again. For to the effect or work of solution of ☉ or ☽ the volatile 🜔 only as to the ☿ial part is necessary. But the first 🜔 and the 🜍 of the same magnesia do withstand the solution — the 🜍 because of its unctuosity and the 🜔 because of its fixity: so far is it from being true that they can be here useful, that as said before they rather hinder this work.

2. — The Purgation and calcination of ☉ or ☽ the instruments of which operation you have seen above and are necessarily to be used, because that the sub-

tilized ☉ or ☽ therewith brought to powder may so much easier yeild to a physical solution and their Q the seed or sperma be loosned.

3 – The application of the dissolvent to the prepared and so disposed ☉ or ☽ and their ten times repeated cortices, so that through <u>eleven degrees</u> you may have eleven grana of seed of ☉ or ☽

Of the second cathegoria are such as dispose and order the coction and coagulation and are of twofold condition.

1 Those which require the artists hand, namely for composition of our philosophical egg, and that in proportion ten to

one viz. ten parts of the ☿ial Liquor (which represents the white of an egg) to one part of ☉ if your work be intended for ☉; or four parts of ☿ to one part of the seed of ☽ either, of which seeds takes place or represents the yellow of the egg, which portion you ought always to keep, for therein consists natures weight number and measure. Then this egg requires to be put into the furnace and then accordingly for the coction the ordering of the actual fire is required.

2. Those which of themselves naturally or by force of nature happen in the egg so disposed, without the hand of the artist:

and these are physical corruption, mixture, triturations, sublimation, inceration, imbibition, and many such acts described by authors, which being ill understood and worse interpreted by young beginners, referring them to artificial industry and operations, which hath brought them into a laberinth of inextricable errors.

The last of these works of Nature is fixation, which is the perfecting of the Lapis, and is done in ten months or thereabouts

We shall next treat of multiplication.

Farewell

Brussels Augt 20
1646

Epistle 34

Having made an end with the composition of the L. there remains its multiplication in infinitum, which is effected the same way and with the same operations the L. was made; only that instead of dissolved ☉ & ☽ you lay in only as much of the L. as you had laid in before of the said ☉ or ☽ for the first confection of the L. But as to the ☿ no other is to be used or put to it than what I have made mention of before. But its quantity in the multiplication of the Lapis is managed two ways and proportionated.

For first you may take only ten parts of ☿ to one part of the perfected L. and then the work

is ended ten times sooner than in the first confection of the L. viz: in 30 or 40 Days, and if this L. be once more multiplied then, with the same proportion of the ingredients, the work is ended ten times sooner than it was in the second multiplication viz in 3 or 4 Days, and thereby you may understand what is said of the work to be a work of three days.

But secondly the same quantity of ☿ is augmented tenfold also, namely that you take in the making of the L. or in the first multiplication only ten parts of ☿ But in the second multiplication of this kind that you take an hundred parts of

☿, and if you do repeat it the third time that you take a thousand parts, and so forwards; but ~~though~~ then the perfection of the work will require as long a time as did the first making of the L.

However multiply it which way you will you do always augment the L in tenfold proportion, not only as to its bulk But also as to his virtue and efficacy; so that after the first multiplication each part of the lapis which only increased ten times more in every part of the seed of the first ☉ or ☽ is now increased ten times in every part of the single L made a hundred times in every part

of the said seed of ☉ or ☽. But after the second multiplica-tion it surpasses these of the seed a thousand but those of the L. an hundred times and so it goes forward.

The reason of all this is because that when nature works in one and the same subject for a substantial production she adds always ten degrees of perfection to the fore going effect or product, seeing that she produces anew divers species if she goes about only to meliorate the same, which we could prove by many na-tural instances and examples. But that we know that you

yourself by yourself can attain
to its knowledge by your own
speculation it remains that
we speak of the use of the &c.

Farewell

Bruxels 26 August
1646

Epistle 35

The use of the ☿ is this, that he must be degradated that is must be lessned in his power and virtue with many imbibitions of the foresaid vulgar, till he hath acquired a just temperament and proportion of strength fitted for a medicine either for animals or metals chiefly if the ☿ be multiplied. Otherwise since he hath an overpowering heat and drynefs, he would destroy the natural heat of the animal and dry up the radical moistneſs of any thing instead that he should give succour to a diseased animal

and as to inferior metals, it would convert them into powder like unto himself and into an irresoluble form instead of transmuting them into most perfect ☉ or ☽

Farewell

Brussels 1 Sept
1646

Epistle 36.

Now follows the practise.
Take therefore of our choisest Magnesia of a whitish colour and a tart taste (subaciduli) q. v.
Throw it into a glass Bocia of sufficient largeness, so that only the third part of it be filled. Then lay upon the materia so much cotton and place little sticks athwart the glass amongst it that ~~that~~ the whole materia therewith be covered, or which is better make pellets out of the matter and wrap them in cotton. Throw them into the Bocia and having adjusted to it as is usual a receiver very large and very well adluted,

distill it in fine sand and gentle fire. First rises a most limped or clear spirit. Secondly a blackish oil. And when nothing more distilles leave off, and let all cool by itself.

Then secondly take the liquor distilled and rectify it in clear new vessels 3 or 4 times that the blackish oil may be separated. and if you see that with the last rectified spirit should ascend a yellow or red oil then filter the spirits that the oil may remain in the filter.

3 Divide your rectified spirit in two equal parts. One part you shall keep for the confection and composition of the egg

The other part you shall again rectify so long till no fæces at all remain more, and the liquor is become very sharp (acerimus) like the sharpest spirit of wine to common oil of 🜍

This is the preparation of ☿.

4ly Take of purified ☉ or ☽ ℥I and amalgamate it with ☿ vulgar washed and purified ℥VIII then mix the ana with common 🜔 ℥IV. or more if you please in a mortar then let this mixture burn and deflagrate in a crucible in an open fire of charcoals so that there remain a pure calx which wash very often with common distilled water and afterwards

reverberate it 12 hours.

This is the preparation of ☉: if you have a better, use that for herein doth not consist the mistery of our art.

But the preparation of ☽ is no other than a common calcination and afterwards pur-gation of the calx described and taught by many authors every where, so that it is need-less to teach it here.

5thly Put your calx in a long necked phial and pour up-on it your sour or burning ☿ q. s. viz: 4 or 5 fingers height and put your phial closed or stint up, ~~with~~ in an arthenori-um in ashes for to circulate

24 Hours in continual heat of the first degree: which time being past, distill two parts of the liquor and presently cohobate it again, that is throw it back again upon the remaining third part; and repeat this operation eleven times and towards the end separate the dissolution by inclination from the calx which remain and could not be dissolved. And afterwards separate also by distillation the dissolvent liquor from the dissolved metal to the consistency of reddish and traidish honey if it hath been ☉ and bluish if it hath been ☽

This is now the quick ☉ or quick ☽ of philosophers and the seed of ☉ or ☽

But the signs that you have well proceeded in your operations are these. If the Liquor in the first circulation, gets a gold yellow colour, and in the following circulations a redness by degrees doth succeed. Then if the peacocks tail, or the rainbow doth appear upon the superficies of the liquor. But the argument or sign of a radical solution, is when it cannot return again into a metallic body. For this is the propriety of Q which is extracted

out of metals and such is
our dissolved ☉ or ☽

6^ly Take of the said ☉ or ☽ one
part, of the living ☿ which
you had reserved 2 parts if
you design for ☉. or 4 parts if
you design for ☽. Both put apart
in its Glass egg provided that
two parts of it remain emp-
ty and seal the mouth her-
metically

This is the confection of the
philosophical egg

7^ly And lastly have an ear-
then vessel ready, or a little
pot fill it with ashes, bu-
ry the egg in it so that
the ashes surmount the
matter the breadth of a

finger and hang this ear-
then vessel in a three-foot
made on purpose for it and
so let it stand and hang in
the midst of any little
furnace of what convenient
figure soever, be it an ath-
anor, with the lamp, or an
other furnace where you
can give a very gentle equal
heat and which may encom
pass the matter to the ve-
ry end of the work; which
is the perfect fixation, end
ing in an obscure redness,
after that the three other
principal colours have in
their order appeared: these
intervening changes and

their discoloured mutations if the L. be for ☽.

But what that gentle degree must be of heat sole experience will teach you because it cannot be describ ed. And he that hath made it once may notwithstanding therein fail.

Yet the signs of its due degree are the appearing of those four said colours, at every three months end, and of those intervening colours, at the end of ~~there~~ every quadragesima or 42 Days or there about till to the darkish rednefs which is the term of per-

petual fixation. Of the practice of Multiplication I need add nothing, for you can gather that from whiath hath been said already, neither hath it a divers method from the practice of the L.

But we will add some things as to the use of the practice and that in the following epistle.

Farewell

Brussels 7 Oct

Epistle 37.

The use of the practice is this

1 As to medicine to animals. Dissolve 1 Grain of the single L in 100 grains of that ☿ wherewith the L is made, or in any other liquor or specific vehicle for the present condition of the desease and the temperament of the patient, giving a due proportion of such liquors with the one grain of the L. dissolved

But if the L hath been once multiplied then one grain of it must be dissolved in a thousand grains of such convenient liquor; if twice multiplied, in ten thousand grains

of the liquor and so forwards

2 As to the transmutation of metals. Take one part of the single L. and two parts of the said our ☿ not of common ☿, or of the once multiplied L one part and ten parts of the same ☿, or lastly one part of twice multiplied L ☿ a thousand parts of the said ☿ and set them to dry, first in a gentle fire, then stronger and stronger till it gets the consistency of a stone. And such imbibitions and desiccations repeat till one part of the L. converts ten parts of common, 20 of ♄ 30 of ♃ 50 of ♀ and lastly 100 of ☽ into perfect ☉: But

half the parts or thereabouts of the said proportion of those metals if the L be for ☽.
But if you should want a sufficient quantity of the fore said ☿ then you can degrade the L with ☿ vulgar also in manner following.

Project one part of this single or multiplied L upon ten parts of ☿ vulgar heated and you shall have a powder of the same nature with the L but of a lesser virtue and efficacy. All this powder project again upon two parts of the same ☿ vulgar heated and you shall have again a powder which throw upon a thousand parts of the

same ☿ vulgar and if then the powder grows moistned dry it by the fire and it will remain a powder which, lastly, you can advance & project upon the foresaid metals keeping the same proportion.

This is now the universal and most exact theory and practice of the Lapis.

It remains that we make an accefs to the particular chrysopoeia

Farewell.

Brufsels 10 Sept

Epistle 38.

The particular chrysopœia tends and aims (as I said before) at a particular conversion of every metal imperfect into perfect ☉ or ☽ and that either in the whole or only in part. According to which division, this member shall be divided again into two sections.

The first shall be of transmutation of imperfect metals as to their whole quantity or bulk.

The second as to some part of it

The transmutation of the whole quantity is twofold

1. It is effected by a proportion of

the particular transmutative agent of much greater inequality in respect of the metal which is to be transmuted, so the one part of the agent is able to convert many parts of imperfect metals into good ☉ or ☽ according to its ferment viz ☽ in ☉ if you have for the ferment ☉, and ☉ in ☽ if you administer for a coagulum ☽.

For in this work the specific Ferment must be applied just as it was in the confection of the L. and in the same manner; namely the ☉ or ☽ dissolved in our ☿. But the difference is in the fermentable subject. For in the con-

fection of the Sour ☿ is taken and used as the thing fermentable. Because the intention is not to make immediately metal, but only the seeds of metals; But here the matter which is to be fermented is some metal, wherewith the confection of a metal is intended immediately.

But as to the metal it matters not of what kind is taken for the thing fermentable, if it doth but symbolize with the ferment in the principal qualities, though the pondus will vary because that all their connexion and perfection is not equal, neither is the

virtue of its ferment equal.

Therefore according to the nature of the ferment and the thing fermentable diversity of doses will be required, the rule of which I have not observed. For possessing greater things I have such trifles neglected.

But the manner of preparation of the fermentable metal consists in its reduction into ☿ as the ferment is himself and like unto the agent namely our ☿, on purpose that like as the dissolved agent doth more efficaciously and sooner operate than if it was not dissolved so might the dissolved patient better and easier receive

the actions of the agent.

The regimen here of the fire is not of one continual degree but of divers according as the colours do change; for no conflagration or precipitated sudden exsiccation of the thing fermentable is here to be feared as it was in the confection of the L.

2 The transmutation of the whole happens through proportion of greater inequality of the transmutative agent, with the imperfect metal, so that one part of the agent can transmute but an equal weight or part of the imperfect metal, which trans

mutation is rather effected
upon common, or some other
metallic ☿ than upon solid
metals: neither needs this
transmutation any dissolving
operations of the thing fer-
mentable as the former did,
but the solution and prepa
-ration of the ferment here
always is necessary for reason
that the activity of form
substantial, being otherwise
hindered and now freed of its
fetters and obstacles may
act with the more effica
cy. If you do not do this, sel-
dom or never shall happen
any due transmutation
But concerning the

transmutation as only to
some part of the metal
this is not properly trans
mutation, because it trans
mutes nothing substantially,
and she is two-fold.

The first is done by extrac
tion of perfect metal out
of the bowels of an imper
fect metal, namely ☉ out
☽, ♂ and ♀, but ☽ out of ♄ and ♃. For
in the first three metals
there is a great deal of good
☉ perfectly by nature ela-
borated and true and good
in all its conditions; and
in the last there lies much
☽ For in the mines of any
metal there are many per-

ments also of other metals, as the seed of ☉ in ☽ ♂ and ♀ mines &c. which seeds when they meet ☿ they do determine him into ☉ or ☽ according to their nature. But because in the same mine there is a greater quantity of the ferment of imperfect metals, which being confused with the ferment of perfect metals which nature could not separate except art had intervened, therefore it happened that thus the perfect metal remained confined to the substance of imperfect metal.

But the way to extract

such perfect metal; I have not for the present at hand though I have experimented it more than once.

One cheif ~~this~~ thing in this business is to be taken notice of, namely that this operation is to be done by repetensing agents as are [symbol], Ψ, Sal armoniac and such like biting salts, for while what corrodes the volatile parts of repercussing or repelling agents do depress and keep down the fixt resisting parts, so that by the separating water or the test the fixt parts being united do no more yeild which before being dispersed

in more loos quantities were forced to yeild to be carried along with other volatile parts so that there is reality in this business, but little profit when you come to compute and compare the expences with that little quantity of good fixt metal which you have extracted.

Moreover it is to be noted, that the perfect metal thus extracted, comes forth of itself in its natural colour and splendor, ☉ colour if it be ☉ ☽ colour if it be ☽, because that the tinctures of metals are of a fixt and therefore of an unchangeable condition, or (which

is all one) because the colours are inseperable proprieties to the essence of fixt metals

But the second particular and improper transmutation is effected by condensation or (as they call it) by fixation of metals. And this in reality and truth, is but a sophistick mutation or change, though some metals thus prepared do nevertheless sustain several probations and examinations.

To this there are two ways. The first is by abstraction which is made with some metallic excrements or rather recrements and some mineral

salts by way of cementation
And it is not to be valued what is objected commonly viz: that the spirits of volatile metals cannot give a fixt form which they have not. For such metallic matters do first send forth and insinuate their spirits into the pores of the metal which is to be condensed, and first by means of their salts and that with the first degrees of cementation fire, where, at last, by means of the same salt (whose property is to be vitrified and to dispose to vitrification) the calcined

Metals, and such are the said metallic recrements; by the action of external fire, are vitrified, and that at the end of the cœmentation, from whence those cœmented metals, become fixeable and not so malleable, which is an undoubted sign of vitrification or mixture of glass. In which state, it is no wonder at all, if such cœmented metals do sustain corrosive waters.

The second way is exsication which again is practised two ways.

The first by āāating the metals which are to be condensed or exsiccated with ☿ or ♄ and then by burning the āāā

Here the humidity and crudity of any metal is mixed with the humidity of ♁ or ☿ and both fly away as soon as they feel the burning fire.

The second is corrosion with ⊖ts corrosive, and metals of a dry constitution being mixed with such, as iron is and any other dry minerals. But metals thus condensed commonly do want a just tincture, for reason above alledged. For seeing that a metallic fixt tincture is an essential condition of a fixt metal it cannot be found in a metal not really truly and naturally fixt. However I do not deny, but that by art, there can be given in some manner a fixt tincture,

especially as to ☉, provided you add to your work true upright ☉. I mean to the metals already condensed, and then when they are in the melting united together, that you put to it again a great quantity of rubrifying metals, and thus be corroded again

For in this mixture (as it is said before) there what is real is joined to true ☉: and therefore the tincture is augmented, namely by addition of Parts tinging. However such tincture is weak always. But for white there cannot be so given a fixt tincture.

Farewell

Brussels 17 Sept

1646

Epistle 39.

Our last epistle hath throu-
ly sifted all things that
belong to particular chry
sopoeia or the art of ☉ ma
king, short and plain;
There wants only (where-
with I shall conclude the
whole tractation of metals)
the way to try the met-
allic works, its order and
examination of what is
good or bad.

Be it known then, two
metals to be only perfect,
☉ and ☽, yet to have obtain
ed a degree of fixation
And the conditions of
either perfection are three,

solidity, weight and tincture

The signs then and examination of the reality of these conditions is twofold common or private to either.

Common examinations to both ☉ as well as ☽ are the eye, ignition, candefaction, extension; the needle or knife fusion or the cement.

The eye doth judge the title of the tincture by the touchstone, the ignition if she makes a black spot upon the metal tried such as covers the whole superficies, it argues

a false mixture
The extension if it cannot be made readily or if the metal while it is worked and extended, cracks, it argues a mixture of heterogeneous things, salts or friable metals as 2[4]. The needle or penknife, if it finds the metal too hard and that it will not easily yeild to the iron it argues also a mixture of other minerals

The fusion or melting if it be very easy done, it argues a great quantity of admixed imperfect metals For thus ferrumen is

made. If the metal be har
der to be melted than ordi-
nary it argues a great ga-
thering of vitrified minerals
in the metal. If his tinc
ture and substance there
by is lessned it argues a so-
phistical work.

The test of it lessens
the tincture or substance
bears the same sign of al-
tered or adulterated metal

The private signs concern
☉ or ☽ apart.

The trials of ☉ are regal
cementation; separation
by corrosive waters; the
trial with ♁, solution in
℞ and the reduction to a

body after solution.

By the regal cementation true ☉ is known, if no notable loss, after several repeated cementations is found.

Through separation and inquaration defective ☉ is known, if a part which should be fixt ☉ will dissolve with ☽, or though it be not dissolved if some things is seperated in manner of ☉ and some things of grey colour also lies above the ☉, or lastly if the whole part not dissolved is grey and not of black colour neither receives by nealing the yellowness again, such as is due to ☉: and if the calces being

reduced into a body shall sustain the corrosive waters upon a touchstone.

♄ Purgation evidences faulty ☉ if after its evaporation the ☉ doth lose of its substance and colour.

Solution. If the ☉ is very hard to be difsolved; and it is to be admired that ▽F which difsolves ☽ and not ☉, as soon as it is made regal, should difsolve ☉ and not ☽ Hence if the solution proves difficult in ▽R it is an argument of unchanged silver, or vitrified bodies being mixt with it.

Lastly if the difsolving waters being loaded with the

dissolved calces ~~and~~ yet do not turn yellow, it is *malum omen* an ill omen; and if the calces cannot be reduced into a body, or the greatest part of them doth vitrify, it is a sign of a mixture of heterogeneous minerals and salts; and, moreover, if the tincture thereby is diminished.

The private or particular trials and examinations of ☽ besides the test are these:

The solution of the calces, separation from corrosive waters by copper plates, and last by their reduction into a body.

If the difsolving waters loaden with the calces, have no blue caeruleous colour, or if the ☽ be too quick difsolved it is faulty.

In the separation of the calces from the difsolving waters by copper plates, if the calces do not stick to the ♀ plates the ☽ is sophistocated, for true ☽ doth not do that

These said trials, solution of the calces, separation, and reduction into a body, are the surest before all others of ☉ as well as ☽; and yet they are ignorantly neglected of tryers and examinators, not making, as they

they should true use of them.
The order to be held in the trial, follows and is threefold Right, Retrograde and oblique
The Right order follows successive the faces above described in the trials as well common and equivocal as private and universal.
All which if that the metal doth legitimately sustain there is no doubt but it hath its phisical reality viz that it is in all its natural always approved conditions commendable. But if the contrary if it faulters in one or the other trial, then know that such

comes to pass either in the first and second trials, or in the last unevocal ones.

If in the first and middle ones viz: common and equivocal it argues altogether the work to be sophistical and by no means to be approved; But if the fault be not found but by the last trials it is a sign of some fixation, and the work is fit for mechanical things. Yet this reason is not so very certain neither, it be then that the metal have sustained, that same trial and in the same order 3 or 4

times over and over again

For as I have said the vitrified bodies mixt with the metal can defend themselves against the first times trial which if it be repeated, it makes those substances and vitri fied bodies to vanish away, so that the metallic sub stance comes to its natu ral state again. But if the metal doth not re- turn to it again then that fixation as is said is good and sufficient for workmanship though it be not a true and na tural fixation and per-

fection and therefore can-
not be useful for medi-
cinal affairs and other
natural and proper offi
ces required especially
from essential ☉ and ☽
The retrograde order which
is shorter begins from the
last universal trial viz
from the solution, collec
tion of the calces, and their
reduction into a body, which
if it succeeds legitimately
then there needs no fur-
ther trial. For these trials
alone legitimate a rea-
lity: manifesting the
Essential proprieties of
the metal. But if it

doth not succeed, go on in the retrograde trials, of which if but one doth fail it is an ill omen. But if all doth answer according to your wish it is an argument of a sufficient fixation, as it is said for fabril works especially, if after such retrograde trials the right order also hath been followed and hath well succeeded.

The oblique order begins with the middle trials and it goes on either straight forwards, to the very last trial or in retrograde order from

the last to the first. If after all such trials there be a happy comeing out tis well. But if after the retrograde way the trial succeed indifferently, the probation is uncertain. For many sophistical works do sustain all probations and trials made in contrary and preposterous order which will not suffer the right order and trials made according to the natural series.

Farewell

Brussels 22 Sept
1626

Epistle 40

To these foresaid probati
ons and trials we have
thought fit to add some
caution for fear you should
one time or other be deceiv-
ed and by observing per-
haps in the ♁al trial a
diminution of the substance
of ☉ to condemn that as
not good. For in the said
♁ial trial (as it is common
ly made) the best and pu
rest ☉ may suffer a detri
ment not that it flies
with the ♁ial ☿ but because
it doth mix itself in
the trial with the recre-
ments in which there

remains a small portion of ☉ and that through the too accurate industry of the examinator and not without great labour and weariness of the body. For this comes to pass according to the common way, when by great violent labour and long agitation of great bellows the whole quantity of trial substance is dissipated and thus the ☉ which is to be purified is by this operation driven into divers crucibles and so loses by the way.

But do so; mix with the fitted ♁ial powder

the eighth part of crude ☿
and then go on in your
way and you shall lose
nothing or very little of
your ☉ and your labour
will be so much less. For
the ☿ throws down the whole
quantity of ☉ to the bottom
of the crucible so that no
thing can remain in it
but the ♄ial Faeces.

And now what besides
this I have said might
belong to the methods
of trials viz in what man-
ner they are performed.
Such things you shall
find in common books,
which herein do give you

good directions. but if any thing should be wanting you must converse with expert Ethnicks. For such things are better learned by experimental habits than by precepts

Neither doth philosophy's shortness concern herself with such little artifices or the usual commerce engaged in greater business should allow it

And herein is finished the accurate and true compendious doctrine of the whole hermetical do-sciente I promised you, by means whereof you

can when you please lay hand yourself on the work.

And if by chance in the work itself, though done according to the rule given above in the practice, all things should not presently succeed according to your wish and senses, do not leave therefore your work but rather have a recourse to our theoritical epistles, in which we have explained both creations, and endeavour by what, is explained there and orderly described to explain what in the practice seems to you intricate and obscure. remembring that proposition which there we have laid

down for an undoubted ax
iom, viz that art imitates
nature and yet perfects the
same, and that nature follows
the type of creation and there
fore that as many acts are in
the one as the other, few ex
cepted such as we there no
ticed and rehearsed. And again
those acts, if you cannot
distinguish read over and over
again the very text of mosai-
cal exposition of the creati-
on of the inferior world,
namely the fabrick, atten-
tively considering each days
operation if the primordi-
al week. For with the num-
ber order and manner also

is admirably thought of all
our philosophical operations
and practice and that by the De
of the holy Ghost himself in a true
exemplar given to all true
philosophers nothing herein
being left out or preposterous
ly or confusedly written

This council I have given
you for a conclusion provok
ing all others which as to this
matter can be given.

Oct 1st
1646

Farewell

Epistle 41

Our intention was, that hav-
ing given you in these epis
tles such an easy and clear
method as possibly could
be given of the true prin-
ciples, as well of the alchy-
mical theory as its practice,
you might now apply your
self to the reading of authors
and do endeavour to explain
and to apply their writings
and sentiments to these our
principles, seeing they do not
at all differ from theirs;
except perhaps in some expres
sions and cunnings of com
municating of our hypothe
sis. But since you are

as you say so deeply engaged
as well in public as private
affairs. and since this study
requires a mind free from
all cares, we will not think
much to give you according
to your desire such short and
perspicuous rules for confer-
ring and confronting the doc-
trine of our epistles, with the
best of the best authors, as
with the sense and meaning
of our _novum Lumen chymi_
cum. also: and we have thought
fit to praeadvise you also of some
things without which know-
ledge there cannot be a na-
tural and genuine interpre
tation of me and authors though

the same may be right, true, and conformable to the intention of the wise.

First then is to be taken notice of that all and so many authors as are faithful, though they have lived and written in divers ages, yet they have all used one and the same contrivance and artifice, as if they conspired and endeavoured that while they would leave to posterity the monuments of alchymical truth which they really had found themselves by their work they have performed it in such a manner that those which were

thereunto born and by God destined to get this sacred knowledge and excited by the testimony of those bretheren might upon those grounds first ask that same know ledge from God with zealous prayers For without his spe cial grace and assistance the same cannot be acquired, nei ther being acquired can be ex- ercised of Men though other wise witty and ready as well in speculations as operations) and hope to attain to it. But those which being unworthy of so precious and not less pernicious art com- ing into wicked hands or

which by God were destined to other affairs might by their ænigmatical writings and difficulty of labour be terrified therewith and averted from their intended purpose

Therefore the antient writers have purposely many things left out, and left them to be said by their followers and to be added Yet so as not to repeat again what had been said already by their predecessors

Besides this they have every where invented fables and thrown many things in the way, as

if by those singular ways,
they had proposed to them
selves all, but one and the
same object and end viz
to hide the mysteries and
thus they all have used
the same general ways
to effect it which I now
shall reduce to three heads
and declare hereafter

Brussels Farewell
Oct 1 1646

Epistle 42

The first way is that to cause greater obscurity, they have in several places in their writings divided one thing in itself and have not only distributed the same one thing in several parts, but have also thrown in the way with it exquisite oppositions, nay (that I may say so) formal contradictions, so that what one place doth affirm, the other denies.

However they do not altogether suppress to find out the way, to reconcile it, and to distinguish their meaning, yet nevertheless it is all

sounded in a vast and pro-
found sea of confusion
The second way is that
in one place and the same
con text they do make expres-
sion of two or more differ
ent things, or if they do of
them handle seperately
in divers places and contexts
they do confound them and
make it as one thing, ex-
pressing it with almost
the same words, in appear-
ance the same things signi
fying, and that especially
when they come to touch
the preparation of our ☿,
or also the magistery and
its fermentation or specific

determination to a metalline nature. For those things, though they be altogether different, yet they make them so alike the joined propositions, which seem to have a joined sense, have altogether for seperated intentions, only cohering because of the affinity analogismus or omonymia of matter.

The third way is that they study to propose things in a preposterous order especially when they come to treat of the subject and disposition of their operations. For things being treated of in right order, though in an obscure stile may at length be found

out by sharp wits remaining only hid to fools. Therefore they thought it congruous to their design now to begin in their writings from the end now from the beginning now to leave off and lastly to invert all

These things are of us, like to the other authors religiously and with great industry observed in our novum Lumen chymicum with its depending treatises The dialogues namely of 🜍 and ☿.

Some operations we have contracted under general acceptations of terms for fear of interception which how-

ever we have largely explicated in our theoretical epistles

Neither is there any thing left out, or that I should have dealt preposterously or deceitfully. And therefore if you will fully apprehend as well our as the meaning of other authors according to the doctrine of our epistles and desire to be able to explain rightly the obscure places and so to avoid Rocks and to reconcile contrary doctrines, and lastly to be able to distinguish what is confusedest then it becomes you to have deeply infixed in your mind the most

necessary foresaid distinction hitherto never so openly express-
sed and perhaps never here-
after so perspicuously set forth viz the distinction between the universal and the two partial Lapides or the exaltation of the philosophical ☿ius or the magistery and then its mineral fermentation or specification — For this distinction is the key to the temple of philosophical wisdom and is also the mystery of our art.

Besides this you must remember to infer, confer, refer places to places, subjects to subjects and sentences

to sentences

Farewell

Brussels 8 Decem:

1646

Epistle 43

After the general advice how to read and understand authors, it will be useful to come to a particular explanation and conciliation not of all and every singular place and expositions about the last part of chrysophia (of which chiefly you do consult us) but only of the chiefest places to which all other places and seeming contradictions can be referred, as well in our as in other authors writings here and there occurring.

All seeming contradictions then in all authors

and also in our writings do concern either the things signified by certain words or terms, or the term itself signifying the thing.

Those which concern the thing can be referred in general to two heads namely to the matter, and to the manner of handling it and operating.

The first head is to be divided again into two articles suitable to the two last doubts where it was questioned Quotatus the matter of the L. be & what she is

What concerns the first article where it is asked of

the matter of the L be of various sort, there are some that obstinately do hold and affirm and that under an obligation of a sacred oath that there is but one thing for the L. or if there be more than one that they are and ought to be considered as parts of a suppositum of the lowest mixta, that is considered as a mixtum, and in the constitution of a mixtum and those parts are three viz. Θ, 🜍 and ☿ making up but one physical totum, one thing by itself in any mixt body, and not many.

The ground of which sentence seems taken from what somewhere else I, with divers other authors, have delivered in our writings viz: that one only thing is sufficient for to make the ♃. Hower there may two things be used, but they must be of one Radix and that NB. for brevityes sake, which abbreviation some think to be a new invention above the experience of the antients and not necessary for the confection of the Lapis.

Others on the contrary do admit two divers substances and partial matters for the ♃, which the philosophers, under the

name of ♃ vive and living ☿ and with divers other two-membered nomenclatures do decypher; as when they call it living ☉, living ☽, Man and wife, Gabricius and Bera, and such like; which diversity of names sounds as if there were also comprehended diversity of natures together with a difference of affections, and that it were distinct supposita, and, consequently, that there was involved plurality of things consisting in two numbers, to which number modern phylosophers add a third substance and name viz ⊖

Others lastly are not conten-
ted with the number nei-
ther but will have seven
substances for the materia viz:
the seven metals. For say
they the Lp is to be an un-
iversal agens. But the un-
iversal nature is such that
it is made up, by all its
subjected species.

Add to this that we our
selves seem to favour this
opinion when we have in
our _Novum Lumen chymi
cum._ ex prest some things
like to it in our discourse
of the seven planets and
harmony of the metals.

To this opinion comes

near that which to the ♄ requires three substances or three divers things instead of seven metals, to which may be added that the ♄ being befriended with the three families of the lower mixta can serve them herein equally seeing he serves for their production conservation and reparation always.

(their species Individuum)

All which seems could not be if the ♄ were and must not be composed of things of a threefold purpose of nature.

These things are opposed against the first article all which the following epistle

shall elucidate

Farewell

Brussels 9 Novbr

1646

Epistle 44.

Both sentences of the precedent epistle are true, but you must take them in the proper sense and under certain limitation or distinction

The first is true in respect of the primordial production viz: the fermentation of our living ☿ and his conversion into the seed of primordial nature by the action of primordial seed, in manners, the ways largely exposed, which production may happen not only in the bowels of the Earth, but also in the artificial vessels

Neither is there unto necessarily required any thing else, besides the foresaid _spiritus universalis_ or our living ☿. For it cannot happen otherwise but that this our ☿ through so many ascertions decertions by which he is agitated and moved driven by the archaeus from the lowest to the uppermost parts of this sublunary world and contrary, but that by so many as it were distillations rectifications and sublimations he being thus prepared hath also by his magnetical virtue attracted out of

most profound lurking holes of primordial seeds many seeds of ☉ and ☽ by means of which he can be aſsimilated and consequently can be made mineral and metallick

For the *Lapis metallicus* is nothing else than multiplied seed of ☉ or ☽ or the ♀ specified and aſsimilated into the seed of ☉ or ☽.

But this is in the earth effected in a very long time partly because of the debility of the archæus, partly because of the weakneſs of the fermentable faculty of primordial seeds.

But if we have respect unto the production which belongs to art and which is done by virtue of particular seeds and with far more efficacy and celerity than the former, then I say in that respect this first opinion is altogether false, because that the particular seeds of ☉ or ☽ must necessarily be had from ☉ or ☽ vulgar and are to be applied to the said ☿ as we have proved abundantly elsewhere

Therefore we must for the confection of the £ admit two things, namely:

sperma, or the Q of ☉, which contains the particular seed of ☉, and our spirit universal which is to be assimilated and converted into particular seed of ☉, or if you please of ☽ namely to make up the Lo metallicus, or a metallick specification, and that according to the first intention and term of multiplication elsewhere explained.

However, take notice that these two things, notwithstanding, are but of one radix and are not to be looked upon as incomplete substances which respect

have all natural parts of physical Mixta in respect of their physical whole one by itself (as those men ridiculously hold ~~and~~ who affirm that all the plurality of things here to be admitted must consist in the seperation of ☿ 🜍 and ⊖ from one complete substance viz ☉ or ☽ For this state or habit (habitus) signifies and argues a state of a divided and maimed body, but not of divers things of one radix) but they are to be taken as complete substances, distinct and not depending one upon the other, yet agreeing

according to the homogenity of
principles heretofore explained,
which homogenity doth include
an identity and unity of the
offspring or Radix of both sub
stances, but not an unity or
identity of the trunk or stypes.
And this distinction is very
well to be noted and obser-
ved, for there is a vast diffe-
rence between the unity or
identity of the radix (as for
example the tree and the fruit
of the tree, which have their
own complete beings dis-
tinct and altogether different
are said to be of the same
root and offspring, that is of
the same as well active

as passive seminal and constitutive principles of the species) and the Identity of the whole trunk or stipes. For the bark and heart of any tree having each a distinct being from the tree but an incomplete one, are said to be parts by themselves of one and the same body.

All which, that it may be no longer obscure to you, I will more plainly explain for the sake of the alledged sentences.

The first sentence then can be understood either of the first L or Magistery or of the second, that is its spe-

cification. If it be understood of the magistery the sentence is not true.

1 Because that thereunto is required nothing else but our universal spirit. For here this magistery is nothing else than a due coition or coalition of the whole substance of the said universal spirit according to the three divers degrees of his temperament viz ☿al 🜍ous and ⊖ine In which saltishness the exaltation of the universal ☿ius and by perfection of the magistery is terminated by imitation of natural coction of the same ☿ius done in the bowels

of the earth before he is specified through primordial seeds.

But if the said sentence be understood of the specification or the specific magistery determination to the nature of ☉ or ☽ it must be two ways distinguished. For if the meaning be of that specification which (though seldom in a very long time) doth happen without any intrinsecal accession by the power of the primordial seeds viz whereof the said universal spirit hath in himself but a very small quantity which doth

constititute his hermaphrodi-
tical nature so that the very
seeds take place of the mas
culine seeds and the substance
of the spirit that of the femi
nine: Or if we aim at that same
specification which happens
by extrinsecal accession and
copulation of seeds, either pri-
mordial in the bowels of the
earth or particular in an arti-
ficial vessel then in that sense
the said sentence is false.

For the specifying seed and
the matter specifiable are two dis-
tinct substances, yea two complete
but homogeneous substances by
homogeneity of principiating
principles, and therefore one

and the same radix, which is all one with true philosophers.

But perhaps you will argue thus: All mixed bodies though of divers species and natures are, according to this sort of homogeneity of principles homogeneous; for, according to our aforesaid doctrine all matter subjected to any of those mixed bodies form is homogeneous with the universal spirit & therefore they are also of one and the same radix; so that any of these bodies can be taken for all sorts of multiplication to be the proper matter which if it doth hold in things that are of divers species and number certainly will hold in natural parts of a mixt as a mixt viz in ☿, 🜍 and ⊖,

because these have the same natural principles with the whole.

And certainly this objection doth mightily pinch and leave it without its due resolve any where directly expressed in authors. Solve it then here I pray you.

To answer decisively to this objection it is to be observed that three conditions are required according to the philosophers before any thing can be called homogeneous with another by homogeneity of principles:

1st That both substances have a complete being, so that one must not bear to the other the relation of being part of the whole

2d That one of these complete substances being considered as a mixt

be more simple than the other & be but one degree higher in the sense of mixts which we have given in our theoretical epistles.

3 That the simpler substance be equally indifferent to all forms and be naturally capable and apt to receive a new and another above his own form — another thing which is of greater composition.

Further it is to be noticed that the word _radix_ is equivocal and is taken three ways

1st Properly for a material principle of all things, not for that chimerical _materia prima_ without any form as the false schools do hold, but for our universal spirit not yet contracted to a certain

species of any lower mixt, and having the propriety of a complete substance, or if you rather will it is to be taken for principiated principles yet more simple, such as gradually ascending you can reckon till you come to the moste simple elements or the very primordial chaotical water.

2 Improperly by the analogy to the preceding acceptation for the principal part of any living thing which first receives the nourishment and afterwards doth distribute to its parts, collectively or distributively

3 Yet more improperly for the trunk or stipes of any thing & that in respect of the parts hewn from it or separated, that is, for a totale

suppositum or any complete substance in respect of its incomplete substantial parts.

This being granted the answers & solution of the former objections will be easy. For all mixts of the three families of each species being compared among themselves have indeed the first conditions viz to be complete substances, but they do want all the other; for they are in the scale of the mixts of the same degree of the last Genesis: that is, they are individuals under each species of one or other genus of the three families; and therefore, as we have said before, though they among themselves can be transmuted one into another by virtue of

odour of substantial form, yet they cannot acquire a new form superior in degree. But ⊖, 🜍 and ☿, (which however we deny) if they could be separated from any mixt, could not be complete substances having always the relation as parts to the whole.

The abovesaid mixts then are not adverse to the species of the same radix which they have among them, seeing they are not homogeneous by homogeneity of principle, since the necessarily required conditions are wanting, and so neither are ⊖, 🜍 and ☿ homogeneous for the selfsame reason yet they are of the same trunk, which the philosophers as yet have not minded.

How far and by what distinction the second sentence is true is more than evident by the elucidation of the foregoing.

Lastly the third sentence, if it be referred to the passive power of our universal spirit viz to a disposition to receive all forms and the very nearest which he hath, this theirs, or any of theirs, then this sentence is most true; but if the same be referred to the effects it is false. But the argument on which the saide sentence is grounded, in respect to materials is derived from metaphysical and mental composition and applyed to physical productions. — Neither is our meaning that when we speak of the seven metals ana-

logically

analogically being taken from the seven planets from which they have their cabalistical names, or contrary speaking of planets and meaning thereby the metals, that those seven planets or metals substantially do enter the matter of the Lapis, but only that we would therewith express that all the virtues of those planets and influences are agreeing and highly exalted in the universal spirit. Sometimes we do signify therewith the divers degrees of the contemperature successively intervening in the coction of the philosophical egg (manifesting itself by the colours) & answering in order the qualities & temperaments as well of the seven metals as the seven planets.

Brussels 20th Novr
1646 Farewell

Epistle 45

The second article concerns the qualities of the matter and is according to the division of the precedent article divided into two sections distributing the whole matter of the L into two particular matters

In the first section is treated of the doubts made to the first matter namely active and assimilateing matter.

In the second is treated of the oppositions referring to the second matter namely the passive matter or which is to be assimilated.

Either of these sections is subdevided again into two particles. of which the first shall consider

the essence and nature of the matter. The second its proprieties. Concerning then the nature and essence of <u>materia prima</u> some do say that it is common ☉ or ☽. I mean simple and vulgar ☉, as it is brought out of the mines and no other substance. And truly many passages in philosophical books seem to confirm this proposition.

Others grant the same to be something else besides common ☉ or ☽. yea it to be of their nature and only virtually so or having some affinity or analogy with these, that is to say whose nature partly is the same with ☉ and ☽. partly

different such as is ♄. ♀ ♃ common or any other inferior metal which is proved by the authority of of many writers.

Others lastly inclining to a middle opinion say that, not analogical neither virtual ☉ or ☽ is the materia L. but true mineral and genuine ☉ or ☽, yet under some artificial form given by a physical preparation, but not common and in this respect it is called living ☉ or ☽ not common, neither vulgar, but under the form of ☿ or ⊖ or 🜍 drawn out of ☉ or ☽, or any other subject, or both the former. And truly neither of them which hold this pro-

position want any plausible arguments to confirm it, may as it were decrees of the wise. which the next epistle shall declare.

Farewell

Brussels 25th 9ber

Epistle 46.

The first and the last sentence are true. For as we have some where else proved that the ferment or *prima materia* £ can be no thing else than the ☿ (which is the sperma) of ☉ or ☽; but the particular seeds of ☉ and ☽ are truly and physically ☉ and ☽ though now considered under some other and artificial preparation, not common yet friendly to their nature. In which preparation ☉ and ☽ is dissolved with the like natured dissolvent, as is Ice in water which is of the same nature with Ice, in which sence the ☉ or ☽ are said to be reduced to their

principles: that is to say to be resolved into water, and into the same water from whence they had their beginning, by means of which water they being dissolved their Q or sperma is drawn out and cannot again be brought into a metallick body till after the conflicition of the L. by perfection.

It is therefore true what either sentence maintains and therefore have no need of any ~~of any~~ other distinction, or exposition of any decrees of the authors about this matter. For in this said sentence all do proclaim the naked truth without veil

But the second sentence is absolutely false if it be understood of the <u>prima materia</u>, namely of the ferment, notwithstanding the authorities which commonly are alledged for it, all which testimony are to be understood of the second matter, namely our universal spirit, or our living ☿ius which because of his homogenity of principle which it hath with ☉ and ☽ ~~it~~ is not unaptly called ☉ or ☽, being so virtually and analogally; and though the philosophers here do not express fully their meaning, which they have of the second matter, yet for that reason our solution cannot

be reprehended, because, as I have remarked heretofore, such is the council and artifice of all philosophers that they divide and distribute the truth in several disjoined and here and there dispersed propositions, and truly such speeches of the analogical matters, scarce one doth utter but that he hath also some where else let fall or given more express and scarce obscure prescriptions and descriptions of the ☉ mineral, the first matter.

Farewell

Brussels 1st Xber
1646

Epistle 47.

About the proprieties of the first matter there are amongst the au thors, scarce any or but very small dissentions and therefore those what ever they be can easily be reconciled by the doctrine of our precedent epistle.

Therefore we will go presently to the second matter about this then there are no small opposi tions

For some will have that the same be vulgar ☿ to which opera- tion now a days almost a whole troop of pretended philosophers give their consent, being suppor- ted by probable arguments and the short sentences and apophth

egms of the wise

Others prove the vulgar not to be it but a metallick one or of the same substance out of which came forth the prima materia of ☉ or ☽, or which is drawn out of any other metallic substance as ♄. ♂ ♃

Others less scrupulous do affirm that the ☿ial part of any thing, be it mineral vegitable or animal, and that either collectively or distributively, may with equal right serve for the second matter, being that it is said that the ☿ius of the philosophers is in all places and in all things. Lastly because ~~it~~ the philosophical

fathers do describe the second matter that she be vile known of all Men every where to be found of common use to all men and before the eyes of all men, and there are which give their suffrages for excrements filth and dirt not well smelling for the most part

All these oppositions we shall reconcile and to do this I must in this place reveal a secret which hitherto above all things hath been kept secret by the philosophers, namely that they have considered and described three things about the second matter

1 The second matter itself, viz that substance which is the true second matter of the Lapis, and that is our spiritus universalis or our living ☿

2 The spirit in which the same spirit lodged; namely that body out of which this second matter was drawn, that is to say, a certain sort of true natural earth, not differing from the elemental earth essentially but only accidentally in regard of its great subtilization and natural purification, which is effected by the Archaeus, and this commonly is called magnesia.

3 And lastly, the manner how this second matter doth exist in this earth, namely, not as a substantial part of the whole or a portion of a physical body by itself in which its

exists, but like a thing contained in another vessel, or in an extraneous continent, or like an accidental part joined by accident to make up the whole. That is to say a body made up only of parts complete, aggregated, or brought together in the compound, each in his proper being, and only locally in the same whole joined and confused: such is the water wherewith a sponge is filled; it is certainly not a substantial part of the sponge but only aggregated and every way confused in it.

Which nature of the subject of this second matter and its manner of existing is thus verified — that (and it is worthy of notice) after the separation the ☉ hath a deep black

colour and a consummate insipidity and natural siccity of earth, and that no salts remain in it — a sign that it is not a mixt out of the three families — for every mixt leaves in the ⊖ a salt after a distillatory separation.

The ignorance of or want of consideration of this secret hath caused chimeras and phantoms in philosopher's brains, confounding these three things, and conceiving that the descriptions given and referring to all these three do belong only to one and the same thing. And on the other hand the knowledge of this secret and its due consideration and application are able to clear all, though never so pregnant or foolish oppositions and to demonstrate the truth in its splendour; as will appear in the next — Farewell

Brussels Decr 7th 1646.

Epistle 48.

The arcanum of the preceding epistle being cleared up the oppositions against the second matter are easily cleared.

The first sentence then must be distinguished two ways

1 By distinguishing the term or the word common: for if we speak of the very substance of the second matter, namely that of our universal spirit, and this word is improperly taken to mean vulgar, and then the second matter to be a vulgar thing and not something rare, then the sentence is altogether false. But if the same word is taken in its proper and natural sense, as it signifies a habit & relation to many things, and thus is referred to the very substance of the second

matter then this sentence is most true; for our ☿ or universal spirit is common and a common principle of all things, nor can any mixt of the three families be named to which it hath not this relation. And on the other hand nothing in the world can be named to which can belong and be ascribed such a relation to other things as to be to them a necessary principle.

But if the foresaid term common be taken and understood of the subject wherein the second matter lodges or of the manner of his existence in the same, let the word be taken properly or improperly without controversy the proposition is false. For vulgar ☿ hath not precisely that nature

and essence of earth which the said subject must have; neither hath common ☿ any thing in itself which is not an essential part of it; for the ☿, 🜍 and salt (if there be any such things in it) have lost in it their complete being and their own totality which they had before in themselves, neither can they be restored to that again, which we have sufficiently proved elsewhere, viz when we did treat of retro simplification (as bread cannot be brought again to corn). The reason of which is the same as is that concerning the restitution of parts of a physical compound to its former totality and composition of its being.

2 The second way of distinguishing the said sentence is by distinguishing

the passive power and the act, of which distinction we have made use above in in the preceding articles in another matter. For if you speak of the very substance of the second matter and the term or word be understood of vulgar ☿ potestive, that is to say, for a matter which hath dispositions, not far remote, to receive the forms and acts of vulgar ☿, then that sentence is true.

And this manner of expounding is not unusual; for in this sense corn is called the food of men, though the man doth not feed immediately on raw corn but upon bread made of that vegetable — and so of other things

But if the second matter is taken to be really common ☿ then that sentence is false again: and if we

consider the same in relation to the subject, or the body out of which our ♃ is drawn, and of the manner of its existence therein, then also the sentence cannot be taken for true for the reasons alledged above.

Brussels 12 Decr 1646 }

Farewell

Epistle 49

The second opinion being understood either of the second matter itself, or of its subject, or of the manner of its existence therein, the same is certainly false.

But the authority on which it is grounded must be understood, not of the second but of the first matter of the lapis which is the ☿ of ☉ and ☽; which ☿ indeed really is the metallic ☿ but in the state of metallic coction — hence it cannot be brought back again to its former and primogenial simplicity as we have often remarked.

Nor is this manner of speaking unusual; for wheaten bread is called wheat, and really it is wheat, but under a new form & coction, from which form it cannot be brought

back to serve for those purposes to which it could have been applied before it was made into bread. For being once made so let it afterwards be altered changed and prepared how you will it can never be restored to its former habit of wheat or flour in such a manner that out of the same such bread could be again made. But wheat not yet fully made into bread but only into a paste, and being in a state of fermentation, can bring to the same state other wheat not yet fermented by only being impasted with it.

The very same thing happens in metals for the same reason and cause though in some respects in another manner as to the act of fermentation.

The third opinion which holds that any mixt bodies mercurial part may be our second matter is most notoriously false; whether you refer it to the main substance of our second matter, or to its subject or the manner of existence in it.

But the reason of such an opinion is to be considered and distinguished.

For as to the place it is granted that our ☿ or universal spirit exists everywhere, because it is joined with all the elements and chiefly with the air, not only filling all space in the world, hindering every where vacuity, but also penetrating all other elements and all other bodies, occupying their pores. And thus so far from contradicting doth fully confirm our doctrine;

for this condition and as its mere immensity can appertain to nothing in the world but to our ☿ or universal spirit.

But as to its proper & substantial existence in all every mixt body, as a substantial part it is again to be distinguished.

For if the meaning be that the ☿ is in all things actuated & contracted unto a new degree of composition, or of substantial form, above that degree it had before; then it is granted. But then in such a state it cannot profit at all, or be useful as to the making of the lapis. Neither can it be subjected for the second matter, as we have proved sufficiently, except you would have

it simplified back, which is impossible, and against nature, as we have already demonstrated. But that the same & should be in all those singular things in the degrees of that simplicity and power which is necessary for this purpose, that it may be used as the second matter to the Lapis, that is absolutely false and contradictory to itself; for the part would then be greater than the whole: and though authors may seem in express words to insinuate this yet their meaning is not to be taken according to the letter in the foresaid sentence. For they will by no means teach that the second matter of the lapis, thus diversified in all things, should be taken for it out of all things, but

that the same thing which actuates all things and by which all things are coagulated should be searched for and found in that state which it had before it was actuated by the mixts, and such as is daily actuated and coagulated to produce new mixts, and that by action, as well of primordial as particular seeds.

Brussels 18 Decr. 1646 Farewel

Epistle 50

There are not a few contradictions about the principles and qualities of the second matter so far as concerns its essence.

For some assert that the matter is of a liquid consistency, or fluid; or of a middle consistency, not altogether solid neither fluid;

Others will have it diaphanous;

Others opake;

Others of celestial colours;

Others white

Others as to the taste will have it tart, and so as to its smell also;

Others to be pleasant and sweet;

Others will have its constitution moist

Others dry;

Others grant a goldish internal fixed tincture — Others deny the same

Others do deem it old, others new and fresh.

All those different opinions are easily reconciled according to what hath been said before.

For if the question be about the main substance of the second matter it is fluid and liquid.

When it first begins to be condensed and grows thickish it is diaphanous and of a celestial but not a blue colour; only pellucid and afterwards appearing with an infinity of intermixt colours like a rainbow.

It is moist in summo gradu, because it abounds in congealed

air. Hence you understand the sayings that it doth not modify the hands namely, as long it remains in its density or coagulation

It hath an internal exuberant tincture which it shews within few days, after being separated from its subject viz: a citrine colour like unto dissolved C. But this R^re comes to be exalted and then it becomes of a deep red, many other colours intervening

The eldest must be chosen to wit that ♃^al substance or universal spirit which by many natural distillations and cohobations hath changed its

cold and moist unto hot and moist qualities. In which state it is no where to be found but in our subject which being once separated he becomes very bitter an infallible sign of his quality.

But if the question be of the subject of our second matter then do appertain to it the contrary quality and property; for the said subject is condensed and thickish, opaque and of a hardish solidity, sweet and of an agreeable smell and of extreme dryness. For it is really and essentially earth and the new or fresh then is to be chosen. For this matter in process

of time easily loses its univer
sal spirit. There are some more
pregnant or contrary qualities
attributed to our fained matter
by authors but they shall find
a more compendious place to
be treated of amongst the terms
where the descriptions are explain
ed.

Farewell

Brussels 22d X.ber
1646

Epistle 51.

Follows now the second chapter concerning the modus agendi or manner of working about which there are also many oppositions and are to be referred either to the useful or useless parts of the matter or to the direction of the work for to attain the end wished for.

Of which matter though we have given sufficient distinctions in our epistles, yet they are here to be repeated again with some other expressions order and more plainly. Now about the useful parts some contend that only the 4^{al} part of our matter is benificial

others only ♀[r]
Others also ⊖.
Others lastly will have them both together but being first separated from their body or substance and afterwards reunited again into the same body and total substance the Phlegm only and 🜔 being taken away
How to reconcile these contradictions we must know that there are two sorts of parts belonging to a complete corporeal substance or physical totum (such as our matter must be) and those parts are distinguished into natural and excrementious parts.
The excrementious are threefold

1 Phlegma or rather the ☿al
aquosity which in the first
production of it hath aboun
ded and exceeded natures weight
or a due proportion as to the
strength of primordial or par
ticular seeds, which superflu
ous portion, and that because
of natures weaknefs, that is
the expelling faculty of seeds,
or because of archaus weak-
nefs, that moves the seeds,
remains confused with the
rest yet but locally not as
a substantial part of the
mixtum but as an alien
and accidentally aggregated
and congested into it till at
last the archaus could expell them

2 The ⊖. that is a superfluous portion of terrestrial corporeity which likewise nature could not expell or because it is retained on purpose for conseration of the mixtum as to be the cortex.

3. A sort of saltness or oilyness growing together of both, namely of phlegma and ⊖, and hath the face of a stinking and poisonous oil or of malignant 🜍

But these excrementitious parts do not exist universally in all mixed bodies; for the mixta of the first classes have them not described somewhere else I mean the principating principles and so our-

universal spirit being considered by himself. The reason of it, because that their material principles are most simple and pure which of themselves obey and follow the motions of their architect and ~~their~~ mover of archæus so that nothing in the first mixta either exceeds or is deficient. For the archæus easily can drive out what could exceed in the matter and contrary can take to him again what is wanting; but in the mixed bodies of the second class that is in the three families there it happens otherwise. For their material principles are of

greater composition and heavier to be moved and that more efficaciously resisting the actions and motions of the same archaeus. From hence comes ill temperament in the mixta, namely either in excess or defect in one or the other quality. Therefore what moistness soever be in the said principles all is g.d and useful, yea, necessary for any production. For in this aquosity resides the root of fermentability and of corporificable faculty.

And the infima mixta do admit likewise such excrementitious parts, though not all; neither do all the mixta

equally, or always; in some there are fæces without phlegma as in imperfect ☉ and in a Diamond. Hence it is that sometimes our dissolvent doth dissolve the intire substance of ☉ though this happens but rarely. But that is not our concern here. For it is needless to enquire for such pure ☉, because our spirit doth dissolve nothing and is incorporated with nothing but what is pure in the metal. For this solution happens not by the power of extraneous corrosive salts but by common of homogeneous things by homogenity of

principles wherefore heteroge-
neous things will not be dis-
solved neither united.

Natural parts of the mat-
ter are twofold, necessary ones
and contingent.

The necessary ones are they
which essentially do concur
to constitute the necessary
or physical totum, the se-
paration of which necessar-
ily must destroy the mix-
tum neither being once se-
parated can be compassed or
brought together again as
to make ith the same num-
erical and specifical body as
we have proved some where
else and have exemplified

it But these essential parts are matter and form with their praeordinate or subordinate connatural and eminently comprehend parts social, or comparts, such as to all the degrees of the form are them which the scholastics call essential which do constitionate the form substantial as for example in each animal there is animality, capacity, substantiality and so on, until the highest degree of transcendental entity.

But as to the principiated principles of our matter the same are

contracted and determined into a certain species of the mixtum which are called 🜔 🜍 and ☿ "and properly are parts of the mixtum as we have insinuated some where else.

The contingent parts are them which being separated do diminish the substance of the mixtum but do not destroy it and are again of two fold Order, namely homogeneous and heterogeneous. But here you must understand homogenity in the vulgar sense of the schools.

The homogeneous or simply quantitative parts are these whose essence is the same

with the totum and whose se-
paration doth only diminish
the quantity of the substance,
as for example are some oun-
ces taken out of a pound of ☉.

The heterogeneous or Integrals (which makes up the whole) are such substances which are of different nature (Rationis) as well in respect of themselves as their totum, whose total separation doth destroy the total substance which never by any means can be repaired or restored again. An abstraction of some of those parts doth break the totum in peices, but doth not altogether destroy it.

All these kind of parts do

(though not equally) belong
to all mixta, as well to the
infima of the three families
as to those of the middle and
also upper region, namely
to principiated principles not
yet contracted to a certain
species. I said not equally
for in some doth exist a great-
er quantity of 🜍 which there
fore have given them the
name of 🜍 by the philoso
phers and that in a larger
signification; for the denom-
ination is always taken
from the major part. Hence
☉ in our books is for the most
part called 🜍 and is frequent-
ly by that appellation of 🜍

signified.
In others abounds ♀ and they have the nomenclature of ☿; In others exceeds ⊖ and they are so called.
However in solid things and them which are very well concocted ⊖ and ☿ are all one and the same thing, or at least they are so closely joined together that they scarce or not at all can be separated.
Hence the antients (and so neither I in my novum Lumen chymicum) seldom or never speak of the principle of ⊖.
But when things are reduced into a then indeed

becomes them the name and faculty of Θ yet then also because of the diversity of effects they have, now they are called Θts now 🜍s.

Farewell

Brussels 26 Xber
1646

Epistle 52.

In foresaid oppositions the authors aim either at the substance itself, of both partial matters viz the α of ☉ and our universal spirit; or at the subject in which either matter is comprehended and is drawn out viz: the simple mineral ☉ and our magnesia.

If the business concerns the subsance itself, then we must consider either the excrementitious or the natural parts.

If we regard the excrementitious, there are none to be drawn off because none are here excrementitious, the one being of perfect contemporation

viz: the Q of ☉ and the other
of perfect simplicity viz: our
universal spirit.

But if we regard the natural parts, their separation is not to be attempted, because you cannot do it, without the destruction of the mixtum. And though it were possible otherwise to be done, yet that operation would signify nothing to the purpose and be superfluous, for as it is said and proved, it is against nature that such parts can be brought again together to make up the same numerical or specifical body.

But if we regard either subject and make reflection upon either parts excrementitious, then there is some things indeed to be taken from them, namely from the ☉ the terrestreity or the superfluous earth, which in the production of it was confusedly mixed with its substance; and from the magnesia also in whose generation the universal spirit meets such earth as a receiver and conservator, or as a vessel for the same, his reception to the use of philosophers knowing which earth, because it is not

neither can be a natural part of the said universal spirit it can in that respect be called its excrement.

But if you would reflect on the natural parts, then in-vain (as is said before) their separ-ation is attempted.

Now the disquisition and election of the useful parts the direction and regimen of the work by art doth follow to ob-tain the wished end, where the signs viz. the changes or diversity of colours, happen.

In which businefs as in the rest, the authors do seem vehe-mently to be in opposition one to the other

Some they will have but one
regimin
Others three
Others four viz solution, ablution
reduction, fixation
Others require but one continual
fire.
Others use several degrees of fire
and manner of heat.
Others will have but one vessel
Others many
Others make divers distillations
imbibitions
Others will have but one coc-
tion
Others assign but two colours
principle White and Red.
Others three black, white, and
Red.

Others four black green, white and red with divers intervening colours.
Others will have the first colour to be red, others the same to be black.

All these differences we easily could reconcile and verify every one according to our foregoing discourses and upon the account only of diversity of respects being had, by these men, but that we should not be too prolix, more than becomes our epistolar brevity, and besides that the expositions and explanations hereunto serving are obvious and to be found almost in all philosophical Books: let it suffice then to

deliniate to you the course of the whole practice out of the first chapter of Genises which for a directory I have given already.

Contemplate then how the said text of the first chapter of genisis having but touched in few proemical lines the general parts of the corporeal world, namely heaven and earth, doth also teach how that the beginning, parts, preparations for the magistry are herein occupied and busy, that out of the chaos (not the primordial which only belong to the creation and the creator, but out out of the second, but as to us the first natural chaos, that is our water, or universal

spirit which is involved in dark-
ness and tenebricious confusion
in our magnesia upon which
doth hover the azotic spirit the
created and corporeal image of
the uncreated spirit) Heaven-
be made and also the philosophi
cal earth, which is empty and
vacuous. congelating or growing-
together like time and in quell
and salt in the sea which earth
at last is to be impregnated
and made fertile with seed by
action of the azotic spirit arti-
ficially mixed by help of exter:
nal fire. Further how the same
holy spirit descending from
generals to specials doth admir-
ably teach the number order

and manner of all and each arts
operations comprehended in the
number order and quantity of
works done in the creation work.
And first let the light be divi
ded from darkness which are up
on the face of the philosophical
deep and that the day should
be separated from night, for-
this purpose that afterwards
darkness and light should fol-
low one the other alternately-
in all succeeding operations. For all
in the work light and darkness
have interchangeably their turn.
2 How the firmament is made
in the midst of the waters and
waters are divided from waters,
namely those which are under

the firmament from those which are above it, that is the thick from the subtil; and that those should be gathered into one place that the dry land might appear.
3 How the said earth should bud and bring forth green herbs making seeds after its kind viz: not seeds now for the three families (for that doth not now concern us) but that proper seed of the three families wherewith this earth was to be sown and so made fruitful with frequent Irrigations of homogeneous dew
4 How two great luminaries were to be made the lesser viz the elixer to the white and the greater viz: the elixer to the red

and they should shine in the philosophical heavens and illuminate the earth, be it metallic vegitable or animal and that they should be for signs, days and seasons and years that is may they work such temperaments perfection as that there may come out the external signs and marks according to the diversity of seasons and age. And lastly let them make an incorruptibility suiting to the capacity of a corporeal substance or movable

5 How the said elixers are to be multiplied by the same water (out of which they grew at first together or did coagu

late and that they should be multiplied as well in virtue as bulk by operations in the same order; and with the same regimen they had before when they were made, fermented and specified by the specific seeds of each family of the inferior mixta according to each family's nature

6. Let the said multiplied elixers within animal bodies be converted to comfort them, by skilful exhibitions, the vegitables propagated by conjunction and union of their salts and lastly the metals and ~~the~~ minerals be transmuted by projection and F.cous copulation

And so much of the matter
and the Modus agendi.
In the following epistle we
will treat of the terms.

Farewell

Brussels 31 X^ber
1646

Epistle 53.

All what belongs to the terms is reduced to two heads.

1 Compound terms.

2 Simple

The compound are descriptions by which the Philosophers do indicate as well the matter as the modus agendi, but chiefly the matter which is reducible to two articles

The 1st concerns the first matter

The 2d what concerns the second matter

The descriptions belonging to the first matter are divided into univocal and analogical

The analogical are those by which the ☉ is described in that state and condition in which it serves and is

subjected to philosophical operations and as it is in materia prima lapis, in which it hath several names taken from divers bodies which partly have the like nature with ☉ and partly a different nature.

Thus the living 🜍 of ☉ is called Alum, in which sense you must understand that famous saying of 🜄 visitabis interiora terræ rectificando invenies occultum lapidem veram medicinam. And truly our dissolved ☉ or the solar earth is a metallic 🜄, by some analogy and proportion agreeing with all kind of vitriols; of which sort of descriptions there are innumerable instances in authors, framed now by the similitude of causes, now because of some identity of some properties,

now because of conformity of effects and actions, now because of same equality in accidents.

Authors call both substances ☉, also coagulum, the ferment, the yellow of the philosophical egg, man &c.

Universal descriptions are those which describe ☉ by name or by such qualities and attributes as are proper to and principally belong to it, and which do declare its whole essence and only and precisely the same, which are obvious in our and all other philosophers books. The meaning of such descriptions is easily found out, nor need such to be here referred to.

Farewell.

Brussels 7th Jany
$164\frac{6}{7}$

Epistle 54

The second article of the descriptions of the second matter is subdivided into three particulars:

The 1st contains the descriptions belonging to the matter itself:

The 2d considers the descriptions belonging to the subject in which the matter lodges and whence the same must be had,

The 3d descriptions which are common to both the substance of the matter and its subject.

The descriptions of the 1st particular are, like the former ones, univocal or analogical.

The analogical are many, and are per se well enough understood to be such as are taken notice of: if they

same enlarge or contract they should describe the nature of our matter. —

Some of such descriptions are referred to the fraction of simple terms which we here pass over for brevity's sake.

Univocal also are various; such e. g. is that which doth affirm that our matter is every where; that it exists in every corporeal being; that is before all mens eyes openly, yet cannot be seen; that it is vile and always to be found upon the very dunghil, yet to be esteemed for the hidden true food.

All which, how they should be understood and how they belong only to the universal spirit hath been sufficiently detailed in the preceding epistles.

The descriptions of the second parti-

cular are likewise analogical or univocal.

The analogical are those by which the subject of the second matter is called *talcũ*, terra *foliata*, *mel*, *ros*, ☿ *philosophorum*, *minera*, *fovea* and many such.

Univocal are very rare and in two volumes we do find but 3 or 4 which are so clear and perspicuous that clearer ones cannot be given though this might not appear so at first view. The first is that by which it is asserted that the name of our subject in all the parts of the known world and in most languages, whether now in use or obsolete, hath the same sound, or with very little difference; for at least the first syllable is every where alike in sound and also, in effect, in letters.

The other is that by which it is said that the name of my subject is delimited with these letters and five characters; for the name as well in latin as in the Greek and Hebrew tongues is written only with their letters of divers species, and with two of the same species with two of the preceding ones.

The third is that which says that the subject is figured out only with one mystical character unto which five letters can be referred by refering the word, whether either the characters totally be divided and distributed into parts which are like unto the said characters or be made up & compounded out of the partial characters that are like to those five aforesaid. You can verify these descriptions according

to your pleasure, since you know the true name.

But the quality of the subject and the figures drawn from it ought rather to be considered that the opinion which in this affair we have given you may be confirmed in you & imprinted in your memory. (See Epistle 51)

The third particular could furnish many such like descriptions as the others were mixed ones and completing both the substance of the matter and its subject by which many philosophers do testify that their subject is neither vegetable, animal, nor mineral; nor drawn out of or derivable from them. But this would exceed the limits of an Epistle. Add to this that our intention is not to scrape

together all kinds of descriptions and to take pains to refer them to their proper places, but only to enable you to distinguish them.

Of the descriptions of the manner of proceeding we say nothing though our division might require it, because we have sufficiently treated hereof in the latter part of the Chapter and in that of the modus agendi

Farewel

Brussels 12 Jany } 164 6/7 }

Epistle 55.

There now remains to treat of the simple terms

The whole ambiguity then of simple terms concerns homonymy with divers other things and operations that is in the various applications of the same word unto divers things.

Or it concerns Polyonymy of the same thing diversly affected and considered.

According to homonymia our universal spirit before it is received into our magnesia, which we call its subject, hath the nature of ☿ philosophorum, not absolutely but only so by analogy & proportion with the planet so called: in as far

namely as the same planet being joined to all and every one of the rest of the planets takes upon him their qualities and nature. So in like manner doth our ☿ with the inferior planets; namely the metals and all other mixt bodies; a property which cannot be ascribed to vulgar ☿, which though it can be joined to metals by amalgamation cannot be made to take to itself their qualities by any kind of artifice, at least not so far as concerns the multiplication of the seeds.

In like manner our Spirit is called by the same name of ☿ while it yet resides in the magnesia: so also as soon as he

is drawn out of the same; or when reviving in the philosophical egg after corruption he is intimately incorporated & infused into ☉ and identified with the same.

But what at present and how affected should be understood, since that term is so various in many passages that you can judge when you consider what part of our art you have before you theoretical or practical and accordingly you must pass your judgement. The same thing happens to ☉ which is called a ferment as well in the philosophical egg as in the state of the perfect L. and likewise in the act of

projection

According to polyomnymia the foresaid ☿ius is according to the diversity of his state he is in and according to its operations now called ♂ namely then when he in the foresaid solution doth purge the ☉ and make it more subtil in manner as common ♀ doth do it in common way though this our purgation is much nobler and powerful.

Then he is called ♄ and that in the philosophical egg according to the degree of the metallic form, he hath assumed or rather according to the symbolical temperament which he hath now with ♄

Then he is called the wife because it receives the seed of the ☉

Then magnesia from magi, because he draws to him the specified seed of ☉ like as with a magnetical virtue.

Then chalybs because like as the magnet doth draw the steel, so the said ☉ seed doth draw the said ☿. Also it hath the name of 🜍, ⊖ and ferment, namely in the confection of the magistry or in its multiplication. And at divers other times and in divers other operations it is called 🜍, namely when it changes its cold temper in its central fire, and heat takes dominion. It is called also ⊖ when the dryness of the fire

and earth do stave and stand in balance with humidity one subject to the others victory, and when the substance is come to such a consistency that with out any detriment the same can be dissolved in water or fire but in a serene air can be hardned, like earth or Salt.

Lastly the said spirit is called ferment, in that state when he himself being coagulated can also coagulate another substance and make the same like himself, and this as well in the confection of the magistry as in the multiplication of the same.

The same is the case with ☉, which, after it is dissolved, is, by propor-

tion, called R, and in the corrup-
tion of it is called the ravens -
head

Let this suffice for you, and do
not desire more except that
when perhaps God and time -
and your business will give -
you leave to lay hand on the
work ; as I have done now might
lead you that you may pros-
perously finish it and that -
notwithstanding your many
avocations.

Farewell

Brussels 18th Jany.
164 $\frac{6}{7}$

The Hieroglyphical Seal of the Society of unknown philosophers

Let no man judge this present character to be invented and erected of us for nothing.

For the trident is the neptune of our parable which comprehends the whole hermetical science hieroglyphically and compendiously, as well the theory as the practice.

But that these mysteries may be well understood we shall proceed in twofold order geometrical, namely by resolution and composition, or analysis and synthesis

By way of analysis, first the

Monas is to be considered or the total unity of the figure

2 The Duality, or that part of Conus or that of the right Pyramides.

3 The Trias or the triplicity of the lines or that of the angles and

4 The Quaternarium of the lines and last of all the utmost points of dimension of the whole figure and the breadth of the lines. Each of them have their cabalistic significations

But by way synthesis or composition the reversion of the quaternarius of the lines, to a trias takes place.

Then of the trias into a binary of the cones.

3 That of a binary into a monas.

And both analysis as well as synthesis do not inelegantly represent, as well the first Genisis viz. the creation of corporeal beings, so also the second Genises viz. the natural production or multiplication of the same things; and lastly also doth it represent the order which imitating art doth keep both in its analytic as well as synthetic method.

And now as concerning the first Genises monas, or the unity of the total character, its deform figure, or, as it were of no figure because of its equal sinuosity, which tends neither to the figure of a triangle neither square, nor yet

a circle or any other perfect figure denotes the chaotical water the first corporeal being which hath a deformed form & is indifferent to receive any perfect form

The Duality or Binary of two straight Pyramids or the two cones going together denotes the most remote active and passive power of the said ens.

The trias or triplicity of the lines (being the threefold corroborated and turned and opposite one to the other and so disposed that each makes the immediate and indivisible lateral part of the other) signifies the hyleam, archaeum and azoth,

which in like manner stand affected and related the one to the other.

The quaternas of straight lines of divers latitude position and term notion yet mutually conjoined signify the four elements their distinction and distribution of their first qualities as well symbolical as disymbolical.

Then as to the retrogradation by synthesis.

The threefold conjunction of lines in their compounded angles doth shew the composition of principiated principles of the first order viz: ⊖ 🜍 and ☿ and the coition of the elements

and communion which their dissymbolical qualities have by means of symbolical.

The binary of cones or that of the pyramids in various sides and joining together in the Basis do denote the principiated principles of the second order as are 🜍 and ☿ mas and fœmina humidum and calidum.

Lastly the Monas of the total character, which is drawn from the joined cones and all coalescing, doth represent ☿um philosophorum, Aquam chaoticam secundum, or in a word our universal spirit.

But the outmost points which here and there; answer the

conjunction of the cones do repre-
sent the masculine and femin-
ine seed of all kind and species.
But the points in which the
lines mutually do concur and
make angles, these represent
the three families of the infima
mixta with their diversity of
species formed out of the said
seeds.

Now likewise as to the na-
tural production and Genises
The monas of the whole char-
acter demonstrates the whole
matter, not that fictitious one
of the erroneous schools, but
the corporeal sensible and al-
ready endowed with some pri
mordial form, namely that

of the simple elements or princi-
piating principles, as also repre-
sents the principiated principles
The binary of cones, shews the
real and actual motion of
action and passion of all cor-
poreal beeings and the nearest
cause of perpetual corruption
and generation.

The trias of the lines doth
prefigurate the influence of
the higher bodies viz the stars
and astra and the continual
reflux of the interior and con-
fluence of middle regions, bo-
dies from the center of the
world to the circumference of
the whole corporeal machine.
The quaternary of lines demon-

strates the effluxion of the elements and the emiſsion of the quinta eſsentia

But to make a reflection by synthises

The triplicity of signes shews the multiplication of principiated principles of the first rank and order viz: ⊖, 🜍 and ☿us

The Binary of cones is a type of multiplication of principiated principles of the second order by the congreſs of that precedent.

Lastly the Monas of a sinous-hyeroglyphical character is an image of multiplication as well of primordial seeds, as that of the species of both families of the infima mixta, by a threefold—

Digestion and magisterial concoction and determinated specification of the universal spirit. Likewise in the analysis and synthesis touching our art. The Monas of the character as a type of the foresaid chaotical Water, which is loaded with a confused bulk of heterogeneous things out of which he must be brought to light by means of our art. 1. Of doubted consistency.

The Binary of cones signifies the two substances coming from the body of the universal spirit by the solution of what is coagulated, but not by the division of what is mixed to be dis-

tinguished.

The trias of the Lines prefigurates the threefold temper which the univer.al spirit hath acquired viz ☿al 🜍ous and ⊖line

Lastly the quaternary of lines denotes the harmony of the four elements.

Then by an inverse order, or to proceed again by synthesis_

The triplicity of Lines describes the three principal parts of the magistry and its purposes viz the solution of the body, the coagulation of the spirit, and the union of body, soul and spirit, and that by means of digestion

The binary of joined pyra mids do depaint the specifica

tion of the magistery by solu-
tion and coagulation as well—
for the red as White elixer.

But the position of the most outward points designs the projection of the elixir upon divers qualities of divers other bodies, and an actual transmutation of imperfect forms to a most perfect one, either of a more noble species or again of a seminal substance.

L. D. et B.V. Mariæ

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